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AUGUSTO MENSE A.D. 1902 TRIGINTA SEX ANNOS NATUS.

"Dulces exuviae dum fata deusque sinebant."

"Respiciebat nos antiquo flumine Gangi transito:
respexit, flumen majus magisque antiquum transiturus."

"After life's fitful fever he sleeps well."

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JUVENALIS

SATIRAE XVI.

WITH ENGLISH NOTES

BY

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(EXPURGATED EDITION.)

181798
H.7.23.

LONDON:
WHITTAKER AND CO., AVE MARIA LANE
GEORGE BELL, FLEET STREET.
1881.

LONDON:
GILBERT AND RIVINGTON, PRINTERS.
ST. JOHN'S SQUARE.

PREFACE.

The present notes were completed without reference to any other English edition, but the compiler has since referred to Mr. Macleane's larger work (in the Bibliotheca Classica), and made some useful additions from it. In some instances he has been unable to adopt Mr. Macleane's view; and the latter has hardly done justice to the French commentator (Achaintre).

The size of the present work obviously excludes notes of criticism or illustration, merely as such; neither has it allowed much discussion of conflicting renderings. For the purposes of *explanation* it is hoped that it will be found reasonably exhaustive; and that the student will be able to feel that he has mastered the author's text and train of thought, as well as the collateral matters arising in his perusal. It should be observed, that no verbal explanation is given which may be obtained directly from the dictionary.

Liber Primus.

D. JUNII JUVENALIS AQUINATIS.

SATIRA I.

INTRODUCTORY.

No apology required for writing poetry when it is the universal practice.

Semper ego auditor tantum? nunquamne reponam,
Vexatus toties rauci Theseide Codri?
Impune ergo mihi recitaverit ille togatas,
Hic elegos? impune diem consumserit ingens
Telephus, aut summi plena jam margine libri
Scriptus et in tergo necdum finitus Orestes?

1—18.] The recitation of original poetry was much in fashion at Rome (see Sat. vii. 39—47; 82—87): the subjects being commonly mythological or heroic. Nothing is known of the pieces or poets referred to in these lines.

2. *Theseide*] like "Aeneis." Musa is said to be the substantive understood.

ib. *toties*] It was so long, that it took several days reciting.

3. *togatas*] sub. "fabulas." "Domestic comedies." The Roman stage, like our own, had the broad distinction of 'regular' comedy, and farce. The latter was of home growth, and comprised two kinds; the "mimus."—pantomime, or low farce, which was mere gesticulation; and the "Atellanae fabulae" (introduced from Campania), which were more refined in character, and included a good deal of dialogue. The regular comedy, on the other hand, was essentially Greek. At first, indeed, it was a mere transcript, preserving the Greek names, dress, and scenes, as well as the plot and dialogue; but latterly only the two latter were retained, and the piece in other respects was brought out with a Roman cast. Greek comedies thus adapted were called 'togatae,' from the Roman costume used; the former class, or mere transcripts, being now termed 'palliatae,' from their Greek dress. See Hor. A. P. 286—288:

"———vestigia Graeca
Ausi deserere, et celebrare domestica facta,
Vel qui praetextas, vel qui docuere *togatas*."

The 'praetextas' (i. e. praetextatas fabulas) in this passage of Horace, were comedies in which official or distinguished personages were represented; thus resembling the English 'genteel' comedy of the last century.

4. *ingens*] This is clearly an epithet of the poem, not of the man.

5, 6. *summi libri—margine—tergo*] Books, i. e. *published* compositions, were written either on parchment ('membrana'), or on a material obtained from the fine pellicle which surrounds the papyrus, and from which the term 'liber' is derived.

Nota magis nulli domus est sua, quam mihi lucus
Martis et Aeoliis vicinum rupibus antrum
Vulcani. Quid agant venti, quas torqueat umbras
Aeacus, unde alius furtivae devehat aurum
Pelliculae, quantas jaculetur Monychus ornos,
Frontonis platani convulsaque marmora clamant
Semper, et assiduo ruptae lectore columnae.
Exspectes eadem a summo minimoque poeta!

The writing was usually confined to one side of the parchment or papyrus, which was then rolled up, and put away in a case: hence 'evolvere librum' is to read it. In the present case the poem, after filling up the proper margin, had then done the same with the blank space on top of the roll, and its margin, and finally overflowed on to the back.

7. *lucus Martis*] Perhaps that of Alba, where Romulus and Remus were born. But it is of course uncertain.

8, 9. *antrum Vulcani*] i. e. Hiera; one of the "Aeolian isles," N.E. of Sicily. "Aeoliis vicinum rupibus:" i. e. adjacent to Lipara, the abode of *Aeolus*, which thus gave name to the whole group. So in Virgil, Aen. viii. 416. 417, Vulcan's workshop is described by reference to Lipara; "Insula Sicanium juxta latus Aeoliamque Erigitur Liparen, fumantibus ardua saxis." In Homer, the workshop is in Olympus, and the position of the isle of Aeolus undetermined.

9. *Quid agant venti*] Perhaps suggested by the "Aeoliis rupibus" above.

ib. *torqueat*] "tortures."

10, 11. *furtivae — pelliculae*] "Bears away the gold of the stolen fleece;" i. e. steals and bears away. In Pindar, Pyth. iv. 430, the fleece is taken with the knowledge of Aeetes;—*ἔννεπεν, ἔνθα νιν ἐκτάνυσαν Φρίξου μάχαιραι.* It was guarded by a dragon. See note on Sat. xiv. 112—114.

11. *quantas—ornos*] i. e. the battle of the Centaurs and Lapiths. Monychus was a Centaur leader.

12, 13. *Frontonis—columnae*] The owners of large houses lent them for recitations (see Sat. vii. 40), which would usually, for coolness, take place in the garden of the house. Hence 'platani,' l. 12, the plane being the favourite ornamental tree of the Romans. See Hor. Od. ii. 15, 4, 5, "platanusque coelebs Evincet ulmos." "Marmora" and "columnae" are the marble panelling and pillars of the saloon ('oecus'), which opened by folding doors into the garden. These 'oeci' were one of the refinements of later times. In the earlier Roman houses the only sitting-room was the 'atrium;'—an apartment in the centre of the house, communicating with the garden by a passage. Fronto is probably M. Cornelius Fronto; a successful advocate and teacher of rhetoric in the reign of Hadrian. He purchased the garden laid out by Maecenas on the Esquiline hill. See Hor. Sat. i. 8. 7, "vetatque novis considere in hortis;" cf. l. 14, 15.

ib. *convulsa—ruptae*] i. e. by the recitation ("lectore" for "lectione") itself:—of course by a strong hyperbole. The applause of the auditory, which is the explanation sometimes given, (cf. Sat. vii. 86,) can hardly be meant here, as it would involve a strained construction of the "assiduo lectore," and still more of the "clamant" in l. 12. For 'ruptae' cf. Virg. Georg. iii. 328, "cantu querulae rumpent arbusta cicadae;" and see Macleane ad loc.

Et nos ergo manum ferulae subduximus, et nos
Consilium dedimus Sullae, privatus ut altum 16
Dormiret. Stulta est clementia, quum tot ubique
Vatibus occurras, perituraе parcere chartae.

Why the author has selected satire.

Cur tamen hoc potius libeat decurrere campo,
Per quem magnus equos Auruncae flexit alumnus,
Si vacat et placidi rationem admittitis, edam. 21
Quum tener uxorem ducat spado, Maevia Tuscum
Figat aprum et nuda teneat venabula mamma;
Patricios omnes opibus quum provocet unus, 24
Quo tondente gravis juveni mihi barba sonabat:
Quum pars Niliacae plebis, quum verna Canopi
Crispinus, Tyrias humero revocante lacernas,
Ventilet aestivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemmae:
Difficile est, satiram non scribere. Nam quis
iniquae 30
Tam patiens urbis, tam ferreus, ut teneat se,
Causidici nova quum veniat lectica Mathonis

15—17.] "We too have declaimed at the rhetoric school;"—and are therefore qualified to write poetry. This was true of the declamatory poetry of the day.

16, 17. *consilium—dormiret*] A frequent "thesis" in the schools of rhetoric.

18. *perituraе*] i. e. which some one else will spoil, if you do not.

20. *Aur. alumnus*] Lucilius; born at Suessa Aurunca; so called to distinguish it from the Latian Suessa *Pometia*, which gave name to the Pomptine marshes.

22, 23. *Tuscum figat &c.; teneat venabula*] Probably, enters the lists in a "venatio," or fight with wild beasts in the amphitheatre. See Macleane ad loc. Sat. vi. 246—267, describes the female *gladiator* of the day; and from a passage of Suetonius, Domit. 4 ("*venationes* gladiatoresque—nec virorum modo pugnas sed et *feminarum*"), it may be inferred that women engaged in the "venatio," or fight with beasts, as well. The men who did this were called 'bestiarii.'.

23. *nuda*] transl. "exposed."

24. *unus*] Probably Licinus, the freedman and barber of Augustus. See l. 109 and note.

25.] Parody on Virg. Ecl. i. 29: "Candidior postquam tondenti barba cadebat."

26, 27.] "When one of the Nile *rabble*, when Crispinus, the home-birth of Canopus," &c. He was Domitian's favourite; Sat. iv. 1—33. For the character of Canopus, see Sat. xv. 45, 46.

27. *humero — lacernas*] "With the mantle thrown back on his shoulder;" lit. "his shoulder summoning back the mantle." This was to show his rings.

29. *nec—gemmae*] Ironicè.

32. *Mathonis*] He was an "eminent counsel" of the day; see Sat. vii. 129. The "lectica," or litter, came into common use under the empire, both for men and women, and was frequently of great size. Cf. Sat. iii. 240, and lines 64, 65 of this satire. It allowed the occupant to

Plena ipso? post hunc magni delator amici
Et cito rapturus de nobilitate comesa
Quod superest, quem Massa timet, quem munere palpat
Carus et a trepido Thymele submissa Latino?
Quum te submoveant, qui testamenta merentur;—
Unciolam Proculeius habet, sed Gillo deuncem.
Accipiat sane mercedem sanguinis, et sic
Palleat, ut nudis pressit qui calcibus anguem,
Aut Lugdunensem rhetor dicturus ad aram.
Quid referam, quanta siccum jecur ardeat ira,
Quum populum gregibus comitum premit hic spoliator
Pupilli prostantis? ec hic damnatus inani

recline at length, and was thus distinguished from its varieties, the 'sella,' in which he could only sit, and the 'cathedra,' l. 65, in which he half reclined and half sat. In Matho's case, this display was perhaps requisite to procure him practice (see Sat. vii. 129. 135—145, and note on l. 129); but it seems to have harmonized with the man's character. See Sat. xi. 34. Mart. Ep. iv. 81; x. 46, which imply something of the "Serjeant Buz-fuz" style.

33. *plena ipso*] Because he was so fat.

ib. *magni delator amici*] The Stoic Heliodorus, an informer ('delator') in the reign of Nero. He procured the destruction of his own pupil Licinius Silanus.

35, 36. (*Baebius*) *Massa—Carus* (*Mettius*)] Also "delatores," under Domitian; "whom *even* Massa fears."

36. *Thymele — Latinus*] Actors fo pantomime in Domitian's reign; the latter also his spy and favourite. They acted together, usually as the jealous husband and inconstant wife of comedy. Sat. vi. 44; viii. 197.

ib. *submissa*] "sent;" to propiiate Heliodorus.

37. *submoveant*] The technical term for the lictors making way for a consul. Hor. Od. ii. 16. 10, "neque consularis summovet lictor." Here it of course means not the lictor, but the consul himself; "order you aside."

ib. *testamenta merentur*] transl. "serve for their legacies;" i. e. discharge degrading offices.

40. *unciolam—deuncem*] Fractions from $\frac{1}{12}$ to $\frac{11}{12}$, with their reduced amounts, $\frac{1}{3}$, &c., were often called by the names of the 12 parts of the 'as' (see Smith's Dict. Antt. 'as') instead of using a numeral. Thus here, 'unciolam' for 'unciam' is $\frac{1}{12}$; 'deuncem' $\frac{11}{12}$. This was especially the case in stating the shares taken by the respective 'haeredes' under a will. So Cicero pro Caecina: "facit haeredem ex deunce et semunciâ Caecinam;"—'haeres' of $11\frac{1}{2}$ twelfths.

42. *sanguinis*] transl. "his life."

44.] Caligula instituted rhetorical contests at Lugdunum (Lyon). They were held at an altar dedicated to Augustus. Cf. Sat. xv. 111.

47. *pup. prostantis*] transl. "his prostituted ward." The spoliator is unknown; but the plunder of a ward by his guardian (tutor) was sufficiently common. From a comparison of Sat. x. 222, 223, and xv.

Judicio—(quid enim salvis infamia nummis?)
Exsul ab octava Marius bibit et fruitur dis
Iratis; at tu victrix provincia ploras? 50
Haec ego non credam Venusina digna lucerna?
Haec ego non agitem? Sed qui magis Heracleas,
Aut Diomedeas, aut mugitum Labyrinthi,
Et mare percussum puero, fabrumque volantem?
Quum leno accipiat moechi bona, (si capiendi 55
Jus nullum uxori,) doctus spectare lacunar,
Doctus et ad calicem vigilanti stertere naso;
Quum fas esse putet curam sperare cohortis,
Qui bona donavit praesepibus et caret omni
Majorum censu, dum pervolat axe citato 60
Flaminiam; (puer Automedon nam lora tenebat,

135—137, it would seem to have become the specific meaning of the term 'circumscriptio;' which in earlier Latin means cozenage of any kind.

49. *Marius* (*Priscus*)] Proconsul in Africa, and convicted of "repetundae" (see Macleane ad loc.) under Trajan.

ib. *ab octava*] sub. "hora." This was properly the hour for taking the *bath*, the "coena" not being taken till an hour afterwards.

49, 50. *fruitur dis iratis*] "Quite enjoys their displeasure."

50. *victrix provincia*] scil. Africa; see on l. 49.

51. *Venusina*] "Horatian;" from his birth-place, Venusia in Apulia.

ib. *lucerna*] lamp: by the light of which he wrote, and so, his satire. We should say "the Horatian pen," but the classical use is retained in the word "lucubration," and also in a phrase, now somewhat antiquated, of a composition "smelling of the lamp," i. e. over-elaborated.

52, 53. *Heracl.—Diom.*] sub. "fabulas."

53, 54. *mugitum—volantem*] The stories of Theseus, Icarus, and Daedalus.

55, 56.] "When the husband, (who has sold his wife's honour,) takes the adulterer's 'haereditas' in trust for her; since (si) she, as an adulteress, cannot be a 'haeres' herself." This was under a law of Domitian. See Suet. Dom. 8. The reference might possibly be to the Lex Voconia, by which a wife could not take an "haereditas" if her husband's census exceeded a certain amount. But there would be no special point in this. Domitian's law only applied to a convicted adulteress; but it is obvious that in a case like the present, there would be the *risk* of a conviction at any time.

56, 57.] "well schooled to look at the ceiling, or snore, with still wakeful nostril, over his cup," i. e. while the wife and her paramour exchange caresses.

58.] See note on Sat. vii. 88, 89; x. 94.

59. *qui — praesepibus*] Perhaps Cornelius Fuscus, Sat. iv. 112; and cf. Sat. viii. 146—157.

61. *Flaminiam*] sub. "viam." The road to Ariminum in Umbria.

ib. *puer — tenebat*] "For he (Fuscus) a boy-Automedon used to hold the reins." He had driven Nero's chariot as a boy. Automedon, the charioteer of Achilles, is used for a charioteer generally.

Ipse lacernatae quum se jactaret amicae)
None libet medio ceras implere capaces
Quadrivio ? quam jam sexta cervice feratur
Hinc atque inde patens ac nuda paene cathedra
Et multum referens de Maecenate supino
Signator, falso qui se lautum atque beatum
Exiguis tabulis et gemma fecerat uda ?
Occurrit matrona potens, quae, molle Calenum
Porrectura, viro miscet sitiente rubetam,
Instituitque rudes melior Locusta propinquas
Per famam et populum nigros efferre maritos.
Aude aliquid brevibus Gyaris et carcere dignum,
Si vis esse aliquis : probitas laudatur et alget:
Criminibus debent hortos, praetoria, mensas,

62. *Ipse*] i. e. Nero ; literally "the great man ;" as *αὐτός* is used of Socrates by a pupil, Aristoph. Nub. 220.

ib. *lacernatae — amicae*] "while he made himself agreeable to his cloaked favourite," a youth named Sporus.

63. *ceras*] (we should say "pages") for 'ceratas tabulas.' These were the folding tablets, usually of wood, and covered with wax on the inner surface, on which the Romans wrote what was not intended for publication ;—published works (libri) were written on papyrus or membrana (see note on l. 5, 6), as being less liable to be defaced. 'Tabula,' sing., is any smoothed surface, (see l. 90 and note,) but usually a picture ; 'tabulae, arum' (plur.) are always the writing-tablets above described. 'Codex' (lit. a block of wood) is identical in meaning with the latter, but is usually restricted to accounts and legal documents. See Sat. vii. 109, 110 ; x. 236.

64, 65.] A litter borne by six slaves, and with the curtains drawn back, so that the whole couch was visible. See note on l. 32, "lectica."

66. *referens de*] Resembling.

ib. *supino*] voluptuous ; lit., lying on the back ; the posture of indolent persons. Maecenas was notoriously effeminate. Cf. Sat. xii. 39.

67, 68. *Signator*] Sealer (of *forged* wills). It is not known who is meant. For 'tabulis,' see note on l. 63 ;—wills were usually written on them. Cf. Sat. iv. 19.

67. *falso*] "by fraud." 'Tabulis—gemma :' *with . . . ;* abl. of the means.

68. *uda*] Wetted ; for making an impression on the wax.

69—72.] Cf. Sat. vi 659.

69. *Calenum*] From Cales in Campania.

70. *viro—sitiente*] abl. absolute.

71. *rudes*] "less educated."

ib. *melior Locusta*] "an improved Locusta." She was employed by Agrippina to poison Claudius. Sat. v. 148.

72. *per famam et populum*] An hendiadys. "The popular talk notwithstanding."

ib. *nigros*] "blackened" (with the effects of the poison).

73. *Gyari, orum*] One of the Cyclades in the Aegean : — otherwise Gyaros, and Gyara, æ. Under the empire, the Cyclades became a customary place of exile ; see Sat. vi. 563.

ib. *brevibus*] "narrow."

75. *praetoria*] "palaces." Origi-

Argentum vetus et stantem extra pocula caprum.
Quem patitur dormire nurus corruptor avarae,
Quem sponsae turpes et praetextatus adulter?
Si natura negat, facit indignatio versum,
Qualemcunque potest, quales ego vel Cluvienus.

Redundance of the material, in the vices and follies of the day:

Ex quo Deucalion, nimbis tollentibus aequor,
Navigio montem ascendit sortesque poposcit,
Paulatimque anima caluerunt mollia saxa,
Quidquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri est farrago libelli.
Et quando uberior vitiorum copia? quando
Major avaritiae patuit sinus? alea quando

nally, 'praetorium,' probably with 'tentorium' understood, meant the consul's quarters in camp; consul and praetor being at first identical. It then came to mean the "government-house," i. e. the propraetor's or proconsul's residence, in a provincial capital; and thus any palace, or large building.

76. *argentum*] "plate."

ib. *stantem extra*] "standing *out on*." The cup had a figure ('crusta') of a goat in high relief. See Macleane as to these "crustae," which were moveable.

77, 78. *nurus—adulter*] "the seducer of his own gold-craving daughter-in-law" (he has corrupted her with gifts); "the dishonoured wives and adulterer in robes of office." The togo *praetexta* (i. e. the "*bordered* toga," but for which 'praetexta' alone is generally used) had a broad purple stripe or border. It was the distinctive dress (1) of all the magistrates, excepting perhaps the tribunes of the people, censors, and quaestors: (2) of children of both sexes. Girls wore it until marriage, and boys up to the age of 'pubertas' (fourteen or thereabouts), when they assumed the 'toga virilis.' From the last-mentioned use of the 'praetexta,' the word has been rendered here "the boy adulterer," as having more point. But this is somewhat strained; and there is no special point in the companion-picture of the "sponsae turpes."

80. *Cluvienus*] An indifferent poet, only known from this passage.

82. *montem—sortes poposcit*] See Ov. Met. i. 316—321; 367—383. The mountain was Parnassus, and the oracle whose response ('sortes') was required, that of Themis. 'Sortes' is the Italian type of an oracular response, which was given, especially in the temple of Fortuna, by drawing lots from a coffer. The *Greek* responses, at Dodona, Delphi, &c., were oral.

83.] Cf. Ov. Met. i. 399—402, "Ponere duritiem coepere (scil. saxa). . . Mollirique mora, mollitaque ducere formam." Juvenal has improved on his original.

86. *discursus*] "inquietude;" lit. "running to and fro."

ib. *libelli*] "volume;" see note on l. 5, 6. So Hor. Sat. i. 10, 92, "I, puer, atque meo citus haec subscribe libello."

88. *sinus*] The fold of the toga over the breast, where *the purse* was kept. "When swelled wider (i. e. to pocket its gains) the toga-fold of avarice?"

ib. *alea*] sub. "habuit." For the prevalence of gaming, see Macleane ad loc.

Hos animos? Neque enim loculis comitantibus itur
Ad casum tabulae, posita sed luditur arca.
Proelia quanta illic dispensatore videbis
Armigero! Simplexne furor, sestertia centum
Perdere, et horrenti tunicam non reddere servo?
Quis totidem erexit villas? quis fercula septem
Secreto coenavit avus? Nunc sportula primo
Limine parva sedet, turbae rapienda togatae.
Ille tamen faciem prius inspicit et trepidat, ne
Suppositus venias ac falso nomine poscas.
Agnitus accipies. Jubet a praecone vocari
Ipsos Trojugenas: nam vexant limen et ipsi

89. *loculi, orum*] (always plural in this sense.) A portable cash-box, opposed to the *strong-box*, "arca," l. 90. Cf. Sat. xi. 26.

90. *tabulae*] "the gaming-table." See note on l. 63.

ib. *posita*] "staked."

91. *dispensatore—armigero*] abl. absolute. "With the steward of the estate for armour-bearer." The "arms" were the money staked, and the player's man of business was there to supply it.

92. *Simplexne furor*] "Is it mere common madness?"

ib. *sestertia centum*] See note on l. 106.

93. *perdere*] scil. at the gaming-table above mentioned.

94 seqq.] A fresh ground of complaint;—the selfish luxury of the rich.

ib. *fercula*] "courses." See Macleane ad loc.

95. *avus*] i. e. 'ex avis.'

95—146.] amplifies the words "fercula septem secreto coenavit." From 95—134 describes the contest at the door for the meagre "sportula;" from 134—146 describes the patron's own supper indoors. The "sportula" was orginally a dole of food, intended as a substitute for the invitations to dinner which a client expected from his patron. See Sat. v. 12—18. The name was derived from the basket ('sportula') in which the dole was carried off. It became an every-day part of Roman life; see Sat. iii. 246 seq., x. 46; and it would appear from this passage, that there were noble and even official candidates for it. Eventually, money was given instead of the food.

96. *turbae togatae*] Under the empire the habitual use of the "toga" in the city, which had before been universal, became confined to the aristocracy; see note on Sat. iii. 172. On state occasions, however, it was still worn by the middle and lower classes; and the reception of the 'sportula' was one of these. See Mar. Ep. xiv. 125, "Attrita veniet sportula saepe toga."

97. *Ille*] The butler.

98. *Suppositus*] Counterfeiting some one else.

100. *Ipsos Trojugenas*] The 'ancienne noblesse' itself. The term refers to the distinction which under the empire was still kept up between patricians of the "majorum" and "minorum gentium" respectively. Originally, the former meant the two patrician tribes of the Ramnes and Tities, who dated from the foundation of Rome, while the "minorum gentium" families were those of the more recently added Luceres. As fresh additions were made, however, the Luceres themselves were promoted to the "ma-

Nobiscum. Da praetori, da deinde tribuno!
Sed libertinus prior est. Prior, inquit, ego adsum.
Cur timeam dubitemve locum defendere, quamvis
Natus ad Euphraten, molles quod in aure fenestrae
Arguerint, licet ipse negem? Sed quinque tabernae
Quadringenta parant. Quid confert purpura major
Optandum, si Laurenti custodit in agro
Conductas Corvinus oves? Ego possideo plus
Pallante et Licinîs. Expectent ergo tribuni;

jorum gentium," and the newly-admitted patricians became "minorum" in their turn, and the same process was from time to time repeated. A still further change took place under the later republic and empire, when an aristocracy arose, founded on mere personal desert. At first, indeed, something of an hereditary character was given even to this by the line drawn between the "nobiles" and "novi homines;" see note on Sat. viii. 237; but gradually even this disappeared, and the distinction became purely personal. The new aristocracy thus created was regarded by the old families with great jealousy. As an expression of it, they transferred to the recent creations the invidious term "minorum gentium," while they themselves now, as a body, appropriated the name and traditions of the "majorum gentium." The latter of course included their Trojan descent; although in strictness this only belonged to the Ramnes, who were instituted by Romulus.

104. *fenestrae*] Holes pierced for the earrings—a badge of servitude in the East.

105. *quinque tabernae*] See note on Sat. vii. 220, 221.

106. *quadringenta*] Large amounts were computed at Rome by sestertii, as in France now by francs. The sestertius ("semis tertius," the "*third* a *half*;" i. e. *two and a half*) was $\frac{1}{4}$ of the denarius, $= 2\frac{1}{2}$ asses. Its symbol is H.S. (or IIˢ;) i. e. two; and S. for semis. To expedite the computation,

(a) 1000 sestertii were called "sestertium" (perhaps not used in fact).

(b) 2000 to 999,000 were called "duo sestertia," &c.; or, "duo &c., millia (sub. 'sestertiorum');" or else (as here "quadraginta") the numeral was used alone; (sub. "millia sestertiorum.")

(c) For 1,000,000 and upwards, the numeral *adverbs* were used, after which "centena millia sestertiorum" is understood; thus "decies" (centena millia sest.) = 1,000,000. To translate these sums of decies and upwards rapidly, take off a cypher, and add a million; thus vicies, 20, and taking off the "0," 2 million. The word 'sestertium,' which is sometimes *written* after the "millia," is always the contracted genitive plur. from sestertius. When written in numerals, a stroke over the numeral shows that it is the *adverb*, and therefore "centena millia" understood. Thus H.S.M. 1000 sestertii; H.S.M. "millies centena millia sestertiorum," = 100,000,000 sestertii.

ib. *quadringenta parant*] Give me a knight's income. See note on Sat. iii. 154, 155.

ib. *purpura major*] The senatorial laticlave.

107, 108.] i. e. when noble families are thus reduced. Corvinus; cognomen of the Messalae, a branch of the Valeria gens.

109.] Pallas, the freedman of

Vincant divitiae: sacro nec cedat honori,
Nuper in hanc urbem pedibus qui venerat albis;
Quandoquidem inter nos sanctissima Divitiarum
Majestas: etsi funesta Pecunia templo
Nondum habitas, nullas nummorum ereximus aras.
Ut colitur Pax atque Fides, Victoria, Virtus,
Quaeque salutato crepitat Concordia nido.
Sed quum summus honor finito computet anno,
Sportula quid referat, quantum rationibus addat;
Quid facient comites, quibus hinc toga, calceus hinc est,
Et panis fumusque domi? Densissima centum
Quadrantes lectica petit, sequiturque maritum
Languida vel praegnans et circumducitur uxor.
Hic petit absenti, nota jam callidus arte,
Ostendens vacuam et clausam pro conjuge sellam.
Galla mea est, inquit. Citius dimitte. Moraris?—
"Profer, Galla, caput."—Noli vexare, quiescit.
Ipse dies pulcro distinguitur ordine rerum:
Sportula, deinde forum jurisque peritus Apollo,
Atque triumphales, inter quas ausus habere

Claudius, and Licinus, freedman of Augustus, were both proverbially wealthy. Cf. Sat. xiv. 306.

110. *sacro honori*] The tribunes of the people, who were inviolable; "*sacro* sancti," Liv. ii. 33.

111. *pedibus albis*] Newly imported slaves were chalked on the foot ("gypsati pedis," Ov. Am. i. 8. 62); why, or on what part of it, is uncertain. It is said to have been on the *sole*; but query?

116.] The reference is probably to the old temple of Concord, erected by Camillus, and re-consecrated by Tiberius. The building was full of birds' nests, and therefore "Concord, (i. e. her temple,) sounded with greetings to the nest," on the birds returning home to their young. For the temples of the divinities in l. 115. see Macleane ad loc.

117. *summus honor*] "*Senatorial* rank:" i. e. senators.

118. *rationibus*] "Income;" lit. "accounts."

119. *hinc*] From the "sportula."

120, 121. *densissima—petit*] The "dense (i. e. densely crowded) litters ask their hundred quadrantes." 'Densissima lectica' is for the plur. 'lecticae.'

121. *quadrantes*] See Dict. Antiq. 'as.'

123. *Hic*] Here is one who ('absenti,' sub. 'uxori') asks for a wife who is not there at all; pretending that she is in the litter.

126. *Profer—caput*] The words of the butler.

128—130. *jurisque peritus Apollo . . . triumphales*] sub. "statuae." The forum contained an ivory statue of Apollo, and figures of eminent men placed there by Augustus. 'Tituli' are the inscriptions on the latter.

128. *juris peritus*] From hearing so much of it there.

Nescio quis titulos Aegyptius atque Arabarches.
Vestibulis abeunt veteres lassique clientes
Votaque deponunt, quamquam longissima coenae
Spes homini. Caules miseris atque ignis emendus.
Optima silvarum interea pelagique vorabit
Rex horum, vacuisque toris tantum ipse jacebit.
Nam de tot pulcris et latis orbibus et tam
Antiquis una comedunt patrimonia mensa.
Nullus jam parasitus erit! Sed quis ferat istas
Luxuriae sordes? Quanta est gula, quae sibi totos
Ponit apros, animal propter convivia natum!
Poena tamen praesens, quum tu deponis amictum
Turgidus, et crudum pavonem in balnea portas.
Hinc subitae mortes atque intestata senectus.
It nova nec tristis per cunctas fabula coenas:
Ducitur iratis plaudendum funus amicis.
Nil erit ulterius, quod nostris moribus addat
Posteritas: eadem cupient facientque minores.
Omne in praecipiti vitium stetit. Utere velis,
but as it might be Totos pande sinus. Dicas hic forsitan: Unde
Ingenium par materiae est? Unde illa priorum

130. *Arabarches*] Probably, prefect of the Ἀράβιον νόμος, in Egypt. Crispinus (l. 27) is perhaps intended.

133. *deponunt*] "give up as hopeless."

ib. *longissima*] "longest-lived."

136. *rex*] The patron. Sat. v. 14.

ib. *vacuis—jacebit*] "And will recline with only himself on the empty couches." This use of 'tantum' is rare.

137. *orbibus*] "Tables;" as in Sat. xi. 122; lit. the circular top of the table. Under the empire, each guest had a separate table, which was carried in and out at the courses, with the dishes upon it; so that the word is equivalent to "courses." Here the rich man has them all served, as if he had company. The ancient usage was the 'triclinium;' see note on Sat. v. 17.

138. *mensa*] "meal."

140, 141. *quae—apros*] "Which serves up to itself boars whole." Cf. Hor. Sat. ii. 3. 243; 8. 6.

141. *convivia*] opp. to the solitary meal of the rich man.

142. *Poena tamen praesens*] sub. "est." "However, retribution is upon you."

143. *crudum*] "Undigested." The custom of taking a bath *after* the 'coena' (see note on l. 49, "ab octava") was begun by Nero.

145. *fabula*] "story."

146. *iratis*] Because his intestacy (l. 144) had lost them their legacies.

149.] "Every vice has reached its climax:" lit. "stands already on the summit," cliff's brink; and therefore "can go no higher."

149. *Utere velis*] Addressed to himself as satirist.

151. *Unde illa*] "Or again, where is?"

unsafe to attack any but the dead, the satire must be restricted accordingly.

Scribendi, quodcumque animo flagrante liberet
Simplicitas, cujus non audeo dicere nomen?
Quid refert, dictis ignoscat Mucius, an non?
Pone Tigellinum: taeda lucebis in illa,
Qua stantes ardent, qui fixo gutture fumant,
Et latum media sulcum diducis arena.
"Qui dedit ergo tribus patruis aconita, vehatur
Pensilibus plumis atque illinc despiciat nos?"
Quum veniet contra, digito compesce labellum.
Accusator erit, qui verbum dixerit: Hic est!
Securus licet Aeneam Rutulumque ferocem
Committas: nulli gravis est percussus Achilles,
Aut multum quaesitus Hylas urnamque sequutus.
Ense velut stricto quoties Lucilius ardens
Infremuit, rubet auditor, cui frigida mens est
Criminibus; tacita sudant praecordia culpa.
Inde irae et lacrumae. Tecum prius ergo voluta

153. *dic. nomen*] "even to mention the name."

154—157. *Mucius*] i. e. one of the old nobility. "*They* would probably not be offended at it: But what good is that?—Delineate Tigellinus and you will be tortured." Tigellinus was Nero's favourite and accomplice in the burning of Rome: hence the reference in l. 155—157.

155—157.] There is a difficulty in this passage, from the verb in the last line. Either "diducis" must be read, and joined with the future "lucebis;" or "diducit," joined with the plural "fumant." The meaning is however clear. The tortures described were those inflicted on the Christians by Nero, on the charge of having caused the great fire of Rome, A.D. 65 (Tac. Ann. xv. 38. 44): l. 156, is the burning at the stake, a sword being placed under the chin, so that they stood "with rigid (fixo) neck:" l. 157, is the dragging on a hurdle to the place of execution. Probably it is best to adopt "diducis," and keep the strict future and present force of the two verbs. The rendering will then be "you are on your way to blaze (lit. you *will* blaze) in that torch in which the wretches stand and burn, who smoke with rigid neck, and you are *already* scooping a wide furrow in the mid-sand;" i. e. on the hurdle.

155. *taeda*] The words of Tacitus (l. c. above) are "in usum nocturni luminus urerentur."

159. *plumis*] "down;" (lit. feathers:)—the stuffed cushion of the 'lectica.' 'Pensilibus;' because carried on the bearer's shoulders. Translate "aloft on down."

161. *Accusator erit*] sub. "ejus, qui," &c. "There will soon be some one to inform against him."

163. 164.] "You may compose on *mythical* subjects (cf. l. 2—11) as you will."

163. *Committas*] "Pit," i. e. make them to do battle in verse, as Virgil did. The term was used properly of *gladiators*.

165. *quoties*] "But whenever."

166. *infremuit*] The preterite with the force of the Greek aorist.

Haec animo ante tubas. Galeatum sero duelli
Poenitet.—" Experiar, quid concedatur in illos,
Quorum Flaminia tegitur cinis atque Latina." 171

169. *ante tubas*] "Before beginning."

171. *Flaminia* (see note on l. 61); '*Latina.*'] The main roads out of Rome are lined with tombs for some miles, intramural interment being forbidden by the XII Tables: "Hominem in urbe ne sepelito neve urito," Cic. Legg. ii. 23. The (Via) Latina was the upper or inland road to Beneventum, where it joined the Via Appia, which was the coast road.

SATIRA II.

MEN.

Austere theories, and easy practice.

Ultra Sauromatas fugere hinc libet et glacialem
Oceanum, quoties aliquid de moribus audent,
Qui Curios simulant et Bacchanalia vivunt:
Indocti primum; quamquam plena omnia gypso
Chrysippi invenias. Nam perfectissimus horum est,
Si quis Aristotelem similem vel Pittacon emit,
Et jubet archetypos pluteum servare Cleanthas.
Rarus sermo illis et magna lubido tacendi,
Atque supercilio brevior coma. Verius ergo
Et magis ingenue Peribomius. Hunc ego fatis
Imputo, qui vultu morbum incessuque fatetur.
Horum simplicitas miserabilis; his furor ipse
Dat veniam: sed pejores, qui talia verbis
Herculis invadunt, et de virtute loquuti.

2. *audent*] sub. "disserere."

3.] The reference is probably to M. Curius Dentatus, the conqueror of Pyrrhus. Cf. Hor. Ep. i. 1. 64 ('maribus Curiis').

4. *primum*] "to begin with."

ib. *gypso*] i. e. busts of that material.

5. *Chrysippi*] A well-known Stoic, pupil of Cleanthes, and often spoken of as if he had founded the school. See Hor. Sat. 3. 34, "Chrysippi porticus et grex." It was really founded by Zeno, the master of Cleanthes.

6. *similem*] "counterpart;" i. e. an exact likeness.

7. *archetypos*] (adject.) *originals*; as distinguished from a copy. For 'Cleanthas' see note on l. 5.

15. *supercilio brevior coma*] "hair clipped shorter than the eyebrow."

16. *Peribomius*] Some notorious rake of the day: or perhaps a fictitious name from περιβώμιος. See Liddell and Scott's Gr. Dict. in voc.

16—18. *Hunc—horum—his*] Men of the stamp of Peribomius.

17. *imputo*] "I put down to."

19, 20. *talia—invadunt*] Engage in practices similar to those of Peribomius. 'Verbis Herculis:' the reference is probably to the well-known "choice of Hercules," quoted in Xenophon, Mem. ii. 1. 21, from the orator Prodicus; and cf. Cic. de Offic. i. 32. In early youth virtue

Loripedem rectus derideat, Aethiopem albus.
Quis tulerit Gracchos de seditione querentes?
Quis coelum terris non misceat et mare coelo,
Si fur displiceat Verri, homicida Miloni,
Clodius accuset moechos, Catilina Cethegum?
In tabulam Sullae si dicant discipuli tres?
Qualis erat nuper tragico pollutus adulter
Concubitu, qui tunc leges revocabat amaras
Omnibus, atque ipsis Veneri Martique timendas.
Nonne igitur jure ac merito vitia ultima fictos
Contemnunt Scauros, et castigata remordent?

Female sentiments on the subject.

Non tulit ex illis torvum Lauronia quemdam
Clamantem toties: "Ubi nunc lex Julia? dormis?"
Ad quem subridens: "Felicia tempora, quae te
Moribus opponunt! Habeat jam Roma pudorem!

and pleasure appeared as competitors for his choice, in the form of two beautiful women: He listened to the arguments on both sides, and eventually decided for virtue.

23. *rectus—albus*] i. e. let their opposites, not their counterparts, sneer at &c.

25.] Cf. Sat. vi. 283, "Clames licet, et mare coelo Confundas, homo sum." The phrase is from Virg. Aen. v. 790.

27. *Cat. Cethegum*] Note on Sat. viii. 232.

28. *tab. Sullae*] The famous "proscription," lit. "list." After the battle under the walls of Rome (B.C. 82), which finally crushed the Marian party, Sulla, who was now master of Rome, published lists of outlawry ('proscriptio'), comprising all the leading names of the opposite faction. The property of any one thus named was *ipso facto* confiscated, and he might be killed with impunity. Several thousands perished in the "Reign of Terror" thus established.

ib. *discipuli tres*] i. e. the triumvirate of Antony, Lepidus, and Augustus. It was formed B.C. 43; avowedly, to prosecute the war against the murderers of Cæsar, but really in furtherance of the designs of Augustus, who thought it best to temporize with Antony. The triumvirs commenced by a proscription of the republican party almost as bloody as that of Sulla; hence, "*discipuli*."

29. *adulter*] Domitian, who seduced his niece Julia, the granddaughter of Vespasian. See Macleane ad loc.

29, 30. *tragico—concubitu*] Translate, "by a frightful connexion:" lit. "tragic;" i. e. as fit a subject for tragedy as Oedipus.

30. *leges revocabat amaras*] Re-enacted the Lex Julia (of Augustus) 'de adulteriis' (l. 37).

31. *ipsis—timendas*] Note on Sat. x. 314.

34. *ultima*] "extreme." 'Vitia:' used for those who practise them.

34, 35.] "these counterfeit Scauri;" i. e. great men; as in Hor. Od. i. 12. 37, "Regulum et Scauros referam." The reference is to the two M. Aemilii Scauri, father and son; the former censor and twice consul, and the latter famous for his magnificent celebration of the public games in his aedileship, B.C. 58.

36. *Lauronia*] Some licentious lady of the day.

Tertius e coelo cecidit Cato. Sed tamen unde
Haec emis, hirsuto spirant opobalsama collo
Quae tibi? Ne pudeat dominum monstrare tabernae.
Quod si vexantur leges ac jura, citari
Ante omnes debet Scatinia. Respice primum
Et scrutare viros: faciunt hi plura; sed illos
Defendit numerus junctaeque umbone phalanges.
Magna inter molles concordia. Non erit ullum
Exemplum in nostro tam detestabile sexu.
Numquid nos agimus causas? civilia jura

Male imitations of

42. *tabernae*] Note on Sat. vii. 220, 221 (extr.).

43. *vexantur*] "are raked up."

ib. *leges ac jura*] "enactments and rules of law."

At Rome, as with ourselves, the primary sources of law were twofold: legislative enactment ("lex"), our "statute" or "written" law, and immemorial custom ("mos"), our "common," "customary," or "unwritten" law; whether as affecting the whole community, or particular places or persons. The "lex" was of course comprised in the collection of "leges" like our "Acts of Parliament;" while the "mos" was ascertained by authoritative decisions either affirming or implying it. In this sense the terms are distinguished by Horace, "Mos et lex maculosum edomuit nefas." Od. iv. 5, 22.

Besides these two sources, however, there will necessarily be a third, viz. the development of the general principles, both of "lex" and "mos," by their application, in the course of litigation, to the features of particular cases: thus, practically, evolving from day to day, a body of new law. With us, this is the exclusive province of the Law Courts, whose decisions, until reversed, are of binding authority in all similar cases. At Rome, as on the Continent now, the decisions of the Courts had not this force; but on the other hand, the greatest weight was attached to the opinions of 'juris consulti,' which came to the same thing.

Combining the above remarks, it will be seen that what the law in fact was on any given point, would be ascertained, partly from the written "leges," (with which may be classed "senatus consulta," and praetors' edicts,) and partly from these authoritative expositions as well of the "mos" itself as of the developments in detail both of the "mos" and "lex." The entire body of law thus ascertained was "jus," or "jus civile." 'Leges' and 'jura' were its subdivisions, the former comprising what was ascertained from the written law; the latter, what was ascertained from the other sources above referred to. (It should be observed, that 'jura' means also the several provisions of a 'lex.')

44. *Scatinia*] sub. "lex." An early law against effeminate persons; the 'molles' of l. 47.

46. *junctae umbone* (for 'umbonibus;' i. e. 'clypeis') *phalanges*] The well-known 'testudo,' made by joining the shields, under cover of which a scaling party advanced to the assault. The meaning here of course is, "your number and combination protects you."

51—57.] "You cannot say (51—53) that we, except in rare cases,

the other sex: Novimus? aut ullo strepitu fora vestra movemus?
Luctantur paucae; comedunt coliphia paucae:
spinning; Vos lanam trahitis, calathisque peracta refertis
Vellera; vos tenui praegnantem stamine fusum
Penelope melius, levius torquetis Arachne,
Horrida quale facit residens in codice pellex.
De nobis post haec tristis sententia fertur:
Dat veniam corvis, vexat censura columbas."
Fugerunt trepidi vera ac manifesta canentem
gauzes; Stoicidae. Quid enim falsi Lauronia? Sed quid
Non facient alii, quum tu multicia sumas,
Cretice, et hanc vestem populo mirante perores
In Proculas et Pollineas? Est moecha Labulla:
Damnetur: si vis, etiam Carfinia: talem
Non sumet damnata togam. Sed Julius ardet:
Aestuo. Nudus agas! Minus est insania turpis.
En habitum, quo te leges ac jura ferentem
Vulneribus crudis populus modo victor et illud
Montanum positis audiret vulgus aratris.
Quid non proclames, in corpore judicis ista
Si videas? Quaero, an deceant multicia testem?
Acer et indomitus libertatisque magister,
Cretice, perluces. Dedit hanc contagio labem
Et dabit in plures; sicut grex totus in agris

affect male fashions; *you* (54—57) adopt female most successfully."

52. *fora*] There were several for transacting legal business.

53. *comedunt—paucae*] i. e. turn athletes. See Dict. 'coliphia.'

55. *praegnantem stamine*] "big with the thread wound round it."

57. *horrida—pellex*] "Some dirty female slave;" lit. concubine. The slave who excited her mistress' jealousy, was often set to spin at the "codex;"—a wooden log, to which one leg was attached, so that it was practically equivalent to the "stocks."

67. *Cretice*] See on Sat. viii. 38. The name is used for one of the nobility generally.

68, 69. *Proculas—Pollineas—Labulla—Carfinia*] Licentious characters of the day.

69. *talem*] so thin; i. e. the "multicia" (see Dict.) of l. 66.

76. Women of loose character wore the "toga," instead of the matron's "stola."

70. *Julius*] sub. "mensis."

72. *ferentem*] "promulgating." It is strictly applicable only to the "leges."

73, 74. *populus modo victor; montanum vulgus*] i. e. the Romans of old. 'Vulneribus crudis:' "with its wounds still bleeding."

75, 76. *proclames*] "exclaim." 'Judicis,' "*even* of a 'judex'" (see note on Sat. vii. 116); 'testem,' "*even* a mere witness;"—how much less a legislator?

78. *perluces*] lit. are transparent; i. e. wear a robe which is.

Unius scabie cadit et porrigine porci,
Uvaque conspecta livorem ducit ab uva.
Foedius hoc aliquid quandoque audebis amictu.
Nemo repente fuit turpissimus. Accipient te
Paulatim, qui longa domi redimicula sumunt
Frontibus, et toto posuere monilia collo,
Atque Bonam tenerae placant abdomine porcae
Et magno cratere deam. Sed, more sinistro
Exagitata procul, non intrat femina limen:
Solis ara deae maribus patet. Ite profanae!
Clamatur: nullo gemit hic tibicina cornu.
Talia secreta coluerunt Orgia taeda
Cecropiam soliti Baptae lassare Cotytto.
Ille supercilium, madida fuligine tinctum,
Obliqua producit acu, pingitque trementes
Attollens oculos; vitreo bibit ille Priapo,
Reticulumque comis auratum ingentibus implet,
Caerulea indutus scutulata, aut galbana rasa,
Et per Junonem domini jurante ministro.
Ille tenet speculum, pathici gestamen Othonis,

caps and neck-laces; a male "Bona Dea" festival; pigments; nets for the hair; female dresses and oaths; mirrors,

36, 37. *Bonam deam*] The goddess Fauna, who was worshipped at Rome under this name. Her festival was on 1st of May, and was confined to women, the Vestal Virgins having charge of the arrangements. Originally, it seems to have been of an innocent character, but it degenerated under the empire. See Sat. vi. 314 sq.

37—89] Men were excluded from the worship of the Bona Dea (see above). In the male parody on the rite, the rule was reversed

37. *sinistro*] "left-handed;" i. e. reversing the ordinary practice.

92. *Cotytto*] A Thracian deity, whose worshippers were called *βάπται*, from the purifications connected with her festival. Her worship had been imported to Athens, whence "Cecropiam" here. The festival was attended with much excess, and originally involved, like those of Bacchus and Cybele, a retirement to some mountainous district.

93. *fuligine*] Dark colouring matter, lit. soot, usually made of antimony (stibium).

94. *obliqua*] "slanting."

ib. *producit*] "lengthens out."

95. *attollens*] lifting the lids.

ib. *Priapo*] A drinking-cup in the figure of the god: contrasted with the female attire in the next lines.

97. *rasa*] sub. "vestimenta." Smooth, lit. scraped. The cloth worn by ladies had a smooth surface (Gr. *ξύσται*); men wore it with the nap on ('pexa').

98. *per Junonem*] Women swore by the female goddesses;—the master and his slaves now did the same.

99. *ille*] another.

ib. *pathici*] Translate, "degraded." The half-line is a parody on Virg. Aen. iii. 268, "clypeum, magni gestamen Abantis."

ib. *Othonis*] The emperor. See note on l. 104—106 post.

"Actoris Aurunci spolium," quo se ille videbat
Armatum, quum jam tolli vexilla juberet.
Res memoranda novis annalibus atque recenti
Historia speculum civilis sarcina belli!
Nimirum summi ducis est, occidere Galbam,
and cosmetics. Et curare cutem; summi constantia civis,
Bebriaci in campo spolium affectare Palati,
Et pressum in faciem digitis extendere panem;
Quod nec in Assyrio pharetrata Semiramis orbe,
Moesta nec Actiaca fecit Cleopatra carina.
Their manners, society, Hic nullus verbis pudor, aut reverentia mensae.
Hic turpis Cybeles et fracta voce loquendi

100. *Actoris Aurunci spol.*] Verbatim from Virg. Aen. xii. 93. "Spoil of a slain warrior;" used of course here in parody.

ib. *ille*] Otho.

100, 101. *quo—armatum*] "with which he saw himself (took care to be) equipped."

101. *vexilla*] These were the colours of the 'manipuli,' or subdivisions of the 'cohort.' The colours of the 'cohort' itself were "signa," and the standard of the whole legion was its "aquila" or "eagle." As the movements of the troops were entirely regulated by their standards, the phrase, 'tollere signa' (or as here 'vexilla') came to mean "to march."

102. *novis*] "modern."

104—106.] Otho revolted from Galba, and the latter was killed by a private soldier in the insurgent army. Otho was then proclaimed emperor (A.D. 69), and marched against Vitellius, by whom his troops were defeated about 20 miles from Bebriacum, a town between Verona and Cremona. The battle was named from Bebriacum, because Otho's army had been encamped there. "Curare cutem" is of course in forcible contrast to "occidere Galbam,"—as l. 107 is to 106.

106. *affectare*] "to aim at."

ib. *Palati*] See note on Sat. iv. 31.

107.] Fops, like Otho, instead of washing the face, used for it a paste of bread and asses' milk. Cf. Sat. vi. 461, 462. 468—473.

108, 109.] "which not even the voluptuous Semiramis or Cleopatra were in the habit of doing." "Moesta" and "Actiaca carina" are added in the way of epithets only to Cleopatra;—not that she had any special reason for then using the 'pressum panem.'

110. *Hic*] In this society.

ib. *reverentia mensae*] i.e. the mutual respect of host and guests; "the decencies of society."

111.] Construe. "Hic (est) turpis libertas Cybeles, et fracta voce loquendi:"—"licence of the rites of Cybele:" lit., "of Cybele and speaking with tremulous voice." The rites are first described, by the falsetto in which they were celebrated. Then the two clauses, "Cybele and her rites," stand by an hendiadys (like "pateris libamus et auro" for "pat. aureis") for "the rites of Cybele." The public festival of Cybele was the Megalesia; see note on Sat. xi. 193. She had also a temple on the Palatine (see Sat. iii. 137, and note), where her worship was kept up by the emasculated Galli. And they would seem from this passage, and Sat. vi. 511 sq., to have celebrated their rites in private houses as well.

Libertas, et crine senex phanaticus albo
Sacrorum antistes; rarum ac memorabile magni
Gutturis exemplum conducendusque magister.
and mock nuptials. Quadringenta dedit Gracchus sestertia dotem
Cornicini, sive hic recto cantaverat aere.
Signatae tabulae; dictum Feliciter! Ingens
Coena sedet: gremio jacuit nova nupta mariti.
O proceres, censore opus est, an haruspice nobis?
Scilicet horreres, majoraque monstra putares,
Si mulier vitulum vel si bos ederet agnum?
Segmenta et longos habitus et flammea sumit,
Arcano qui sacra ferens nutantia loro
Sudavit clypeis ancilibus. O pater Urbis,

112. *phanaticus*] Priest (of Cybele). This is perhaps the first meaning of the word (which should thus be written *fanaticus*). It was the ordinary appellation of her priests and those of Bellona. For the secondary meaning of the word see note on Sat. vi. 511, 512.

113, 114 *magni—magister*] "a model of a large swallow, and worth hiring as teacher of it." He was a voracious eater.

117 *quadringenta sest.*] See note on Sat. i. 106. This was the amount of fortune required for the 'equestris ordo.' See note on Sat. iii. 154, 155. Gracchus, a dissolute noble of the day, had gone through a mock marriage to a husband, and tendered this sum as the "dos" (wife's portion).

118.] "To some performer on the cornu or tuba." The former was curved, the latter straight, hence "recto." 'Cantaverat,' "performed;" used both of vocal and instrumental music. See Sat. x. 210, 211.

119. *tabulae*] sub. "dotis." The marriage-contract or sponsalia, which was written on tablets, (see note on Sat. i. 63,) and signed by both parties before the marriage. See Sat. vi. 25 and note.

121. *haruspice*] "a soothsayer:" i.e. "is it a crime or a 'lusus naturae,'" like those referred to in l. 123. Cf. Sat. xiii. 62—70; and see note there for "haruspex," who was summoned on the occurrence of these prodigies.

124. *segmenta—longos habitus—flammea*] i. e. the bridal costume. The "longos habitus" are the bride's dress, which was white. The "segmenta" are the flounces of this dress. The "flammeum" was a veil of bright yellow colour, which gave it its name. Cf. Sat. vi. 225; x. 334.

125, 126. *Arcano—ancilibus*] "He (assumes this bridal dress) who has sweated under the ancile shields, as he carries those sacred (emblems) swaying by their mystic thong." The ancilia were the 12 sacred shields of Mars, which were carried in procession by the Salii on the Kalends of March. The shield was suspended from the bearer's shoulder by a leather thong ('lorum' here), and he danced and struck it with a rod in tune. Originally, there was one shield only, which had been found in Numa's palace, and was supposed to have fallen from heaven. The other eleven were counterparts, to prevent theft, as the commonwealth was to last as long as the sacred shield was kept. The Salii were always selected from good families.

Unde nefas tantum Latiis pastoribus ? unde
Haec tetigit, Gradive, tuos urtica nepotes ?
Traditur ecce viro clarus genere atque opibus vir :
Nec galeam quassas, nec terram cuspide pulsas,
Nec quereris patri.—Vade ergo et cede severi
Jugeribus Campi, quem negligis ! *Officium cras*
Primo sole mihi peragendum in valle Quirini.
Quae causa officii ? *Quid quaeris ? nubit amicus,*
Nec multos adhibet. Liceat modo vivere : fient,
Fient ista palam, cupient et in acta referri.

A gladiator of distinction.

Vicit et hoc monstrum tunicati fuscina Gracchi,
Lustravitque fuga mediam gladiator arenam,
Et Capitolinis generosior et Marcellis
Et Catulis, Paullisque minoribus et Fabiis et
Omnibus ad podium spectantibus. His licet ipsum

127. *Latiis pastoribus*] Like "rusticus tuus," Sat. iii. 67.

128. *Gradive*] The name of Mars in his capacity as god of war. His other names were Quirinus and Silvanus, in the former of which he was viewed as the patron of Rome; in the latter, as the patron of fields and flocks. Apparently, this latter was the original Italian conception, on which the attributes of the Greek Ἄρης were afterwards engrafted. The etymology of the name Gradivus is as uncertain as the quantity of the first syllable, which is long in Virgil (as here) and short in Ovid.

ib. *urtica*] Translate "this mania."

129. *traditur*] "given away" (as wife).

131. *patri*] i. e. to Jupiter, the father of Mars.

132.] The Campus *Martius*, dedicated to that deity. See on Sat. vi. 524, 525. It is called 'severi,' as being the place for warlike and athletic exercises.

132, 133. *Officium—Quirini*] The speech of some citizen to his friend, who answers in l. 134. 'In valle Quirini,' i.e. under the Quirinal hill.

134. *nubit*] Of course used properly only of the wife.

136. *acta*] The "daily press" of Rome, but published by government, like our Gazette. It contained the proceedings of public bodies, law and police reports, and births, deaths, and marriages. While J. Cæsar was in power, the debates in the senate were also reported in it.

143. *Gracchi*] A noble who had turned "retiarius." See note on "retia misit," l. 148. The same person is referred to Sat. viii. 199—210.

ib. *tunicati fuscina*] See note on Sat. viii. 200—208.

145. *generosior*] In the strict sense of the word;—"nobly born."

ib. *Capitolinis*] The descendants of T. Manlius Torquatus Capitolinus, who saved the Capitol from the Gauls.

ib. *Marcellis*] The well-known family of the Claudia gens.

146. *Catulis, Paullis*] Cognomina of the Lutatia and Aemilia gens respectively.

ib. *Fabiis*] See l. 155, note.

ib. *minoribus*] Descendants.

147. *podium*] The "reserved seats" in the amphitheatre. Pro-

Admoveas, cujus tunc munere retia misit.
Our character underground.
Esse aliquid Manes et subterranea regna,
Et contum, et Stygio ranas in gurgite nigras,
Atque una transire vadum tot millia cymba,
Nec pueri credunt, nisi qui nondum aere lavantur.
Sed tu vera puta: Curius quid sentit, et ambo
Scipiadae, quid Fabricius manesque Camilli,
Quid Cremerae legio, et Cannis consumta juventus,
Tot bellorum animae, quoties hinc talis ad illos
Umbra venit? Cuperent lustrari, si qua darentur
Sulphura cum taedis, et si foret humida laurus.
Blessings of Roman civilization.
Illuc heu! miseri traducimur. Arma quidem ultra
Litora Juvernae promovimus, et modo captas
Orcadas, ac minima contentos nocte Britannos:

perly, it means the wall which ran round the arena, to protect the spectators from the wild beasts. The arena was itself excavated, and the top of the 'podium' 18 feet above its level. The more distinguished spectators occupied three tiers of reserved seats. These were immediately behind the 'podium,' and also called by that name, which has descended to our "pew." The other spectators occupied the higher tiers of benches.

147. *ipsum*] "The emperor himself:" whether Nero or Domitian is uncertain. 'Admoveas:' i. q. 'adjungas.'

148. *munere*] A show of gladiators was a "*munus*;"—to exhibit one was "munus edere," and the exhibitor "editor" or "munerator."

ib. *retia misit*] Note on Sat. viii. 200—208.

149—159.] "Of course, no one now-a-days believes in an existence after death. But just for argument assume its truth;—what must the dead think of us?"

150. *contum*] The pole of Charon. "Ipse ratem conto subigit." Virg. Aen. vi. 302.

152. *nisi qui—lavantur*] Children were admitted free to the public baths.

ib. *aere*] The "quadrans:" see Dict. Antiq. 'as.' This was the customary price for admission to the public baths. Cf. Sat. vi. 447.

153. *Curius*] See note on l. 3.

155. *Cremerae legio*] The Fabia gens. During the Veientine war, the whole gens, headed by the consul Kaeso, established a military fort on the Cremera, which flows into the Tiber a few miles N. of Rome. After two years they were cut off by the Veientes, with the exception of one boy, who had been left in Rome. The above is the legendary account.

158.] At a 'lustratio' sulphur was burnt, and those present sprinkled from laurel-boughs dipped in water. Special sacrifices were also offered. For 'lustratio,' see note on Sat. xiii. 63.

159. *Illuc—traducimur*] "Down there our character is quite gone." Lit. "thither" (i. e. to the great of antiquity) we "are traduced." 'Traducere' is to lead by (in procession). Hence, exhibit, make notorious, and from this latter meaning, "defame" or "traduce." Another rendering is, "To this point of infamy we are brought." But it is feebler.

160. *Juvernae*] Ireland. For the probable date of the Satire in connexion with these lines, see Macleane ad loc.

161. *minima contentos nocte Britan-*

Sed quae nunc populi fiunt victoris in urbe,
Non faciunt illi, quos vicimus. Et tamen unus
Armenius Zalates cunctis narratur ephebis
Mollior ardenti sese indulsisse Tribuno.
Adspice, quid faciant commercia! Venerat obses.
Hic fiunt homines. Nam si mora longior Urbem
Indulsit pueris, non umquam deerit amator:
Mittentur braccae, cultelli, frena, flagellum.
Sic praetextatos referunt Artaxata mores.

nos] From the shortness of the summer night in high latitudes. It would seem from this passage, and a similar one in Tacitus (Agric. 12), that this was popularly believed to be the case throughout the year. Tacitus, at any rate, suggests an explanation which is inconsistent with any other view. He says, that the extremities of the earth are less mountainous than its centre, and therefore throw shorter shadows!

163—168] Translate, "And yet one, the Armenian Zalates, weaker than the other youths of his country, is said to have gratified our eager Tribune." Caligula is meant by "tribunus" (sub. plebis);—it was one of the offices concentrated in the emperors.

166. *commercia*] "intercourse."

167. *Hic fiunt homines*] Ironically.

169. *braccae &c.*] Usual presents to favourites.

170. *praetextatos—mores*] "those of our Roman youth." See note on Sat. i. 78. For another rendering, see Macleane ad loc.

ib. *Artaxata*] The Armenian capital.

SATIRA III.

LIFE IN ROME.

The last words of Umbricius.

Quamvis digressu veteris confusus amici,
Laudo tamen, vacuis quod sedem figere Cumis
Destinet, atque unum civem donare Sibyllae.
Janua Baiarum est et gratum litus amoeni
Secessus. Ego vel Prochytam praepono Suburae.
Nam quid tam miserum, tam solum vidimus, ut non
Deterius credas horrere incendia, lapsus
Tectorum assiduos, ac mille pericula saevae
Urbis, et Augusto recitantes mense poetas?
Sed dum tota domus rheda componitur una,
Substitit ad veteres arcus madidamque Capenam.
Hic, ubi nocturnae Numa constituebat amicae;—
Nunc sacri fontis nemus et delubra locantur

2. *vacuis*] Cumae was a quiet old town, on the road to ("janua," l. 4) the more fashionable Baiae; about four miles N.W. of it.

3. *Sibyllae*] "Euboïcis Cumarum allabitur oris . . . horrendaeque procul secreta Sibyllae, Antrum immane, petit." Virg. Aen. vi. init.

4, 5.] "And an attractive coast of pleasant retirement."

5. *Prochytam*] Now Procida; off Cape Misenum. See Macleane's description of this island.

ib. *Suburae*] A street of low shops (principally green-grocers') running from the Forum to the Esquiline hill.

9. *Augusto rec. men. poetas*] See note on Sat. i. 1—18.

11. *substitit*] Umbricius had walked on before the furniture-van (rheda), and now waited for it at the Appian-road gate. "Capenam;" from its leading to Capua.

ib. *veteres arcus*] Probably the arched tomb of Horatia, which was near this gate. Livy i. 16.

ib. *madidam*] An aqueduct (the Aqua Appia) entered the city near the gate.

12. *noctur. amicae*] i.e. the nymph Egeria, one of the Camenae. She was alleged by Numa to have instructed him in the religious ceremonies he instituted. The grove near the Porta Capena was perhaps not the original scene of these interviews: cf. Livy, i. 21.

ib. *constituebat*] "made his assignations."

13. *delubra*] shrine (of the Camenae). See note on l. 16.

Judaeis, quorum cophinus foenumque supellex,
(Omnis enim populo mercedem pendere jussa est
Arbor, et ejectis mendicat silva Camenis);—
In vallem Egeriae descendimus et speluncas
Dissimiles veris. Quanto praestantius esset
Numen aquae, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora tophum!

Why he quits Rome. No opening except for sordid arts,

Hic tunc Umbricius, "Quando artibus, inquit, honestis
Nullus in Urbe locus, nulla emolumenta laborum,
Res hodie minor est, here quam fuit, atque eadem cras
Deteret exiguis aliquid: proponimus illuc
Ire, fatigatas ubi Daedalus exuit alas,
Dum nova canities, dum prima et recta senectus,
Dum superest Lachesi, quod torqueat, et pedibus me
Porto meis, nullo dextram subeunte bacillo.
Cedamus patria: vivant Arturius istic
Et Catulus: maneant, qui nigrum in candida vertunt,
Quis facile est aedem conducere, flumina, portus,

13. *locantur*] "Are farmed out:" the correlative term to "conducere." See note on l. 31, 'conducere.'

14. *quorum—supellex*] "whose whole chattels are a basket and wisp of hay:"—the former to go begging with, the latter to sleep on.

15. *mercedem*] "rent." 'Pendere,' "produce," lit. "pay."

16. *silva mendicat*] i. e. its occupants do. The Jews went out begging and fortune-telling (see Sat. vi. 543) all day, and returned to the wood to sleep.

ib. *ejectis Camenis*] The grove was consecrated to the four Camenae, Egeria being herself one. See above. These Camenae are *not* the same as "the Muses," although confounded with them by the later Roman poets. The names of the other three are Carmenta, Antevorta, and Postvorta.

20. *ingenuum*] "the *natural* (lit. 'home-born') tufa;" i. e. the rock from which the spring flowed, opposed to the 'marmora,' which had been brought there to ornament the margin. Cf. Virgil's "*vivo*que sedilia saxo," Aen. i. 167.

25.] See Virg. Aen. vi. 14 seqq.: "Daedalus, ut fama est, fugiens Minoïa regna . . . . Redditus his primum terris, tibi, Phoebe, sacravit Remigium alarum." 'His terris,' i. e. Cumae.

27. *Dum superest Lach. quod torqueat*] "While Lachesis has something left to spin (lit. turn);" i. e. "while I have some life left." In the Roman writers all the three fates, Clotho, Lachesis, and Atropis, spun the thread of human destiny. In the Greek poets this is the office of Clotho only. In Homer there is usually only one Μοῖρα, who has no other name.

29, 30. *Arturius—Catulus*] Rich contractors of the day, of low origin.

31. *aedem—flumina, portus*] sub. "faciendam, -da, -dos." 'Aedes,' being singular, is "a temple."

ib. *conducere*] "to contract for." These public works were let out by the 'aediles' to contractors ('redemptores'). Cf. Hor. Ep. i. l. 76, "Pars hominum gestit conducere publica." Under the empire the

Siccandam eluviem, portandum ad busta cadaver,
Et praebere caput domina venale sub hasta.
Quondam hi cornicines et municipalis arenae
Perpetui comites, notaeque per oppida buccae,
Munera nunc edunt et verso pollice vulgi
Quem libet occidunt populariter: inde reversi
Conducunt foricas; et cur non omnia? quum sint
Quales ex humili magna ad fastigia rerum
Extollit, quoties voluit Fortuna jocari.
or crime. Quid Romae faciam? Mentiri nescio: librum,
Si malus est, nequeo laudare et poscere: motus
Astrorum ignoro: funus promittere patris

letting was managed by the 'curatores operum publicorum,' the office of 'aedile' having lost much of its importance. See note on l. 162.

31. *flumina*] The drainage of the surface or rain-water from a house into the public 'cloacae.' 'Flumen' is thus distinguished from 'stillicidium,' which was the private right of the running of water through the drain of an adjacent house.

32. *siccandam eluviem*] "emptying (lit. drying) a sewer."

ib. *portandum—cadaver*] This would be on some occasion of a *public* funeral.

33.] "And offer themselves ('caput') for sale under the despotic spear;" i. e. for sale by auction. A spear was stuck up when an auction was going on, much as with us a carpet is hung out of the window. The first auctions were probably for disposing of the booty taken in war, which would account for the spear being thus used. 'Domina,' because the article sold is peremptorily knocked down to the highest bidder. The line of course means, "do any servile work you choose."

34.] "These (men, who were) once 'cornicines,' &c."

ib. *municipalis arenae*] "of the provincial amphitheatre." There were gladiators' shows at the chief country-towns in Italy, as well as at Rome, each of which had its orchestral band. "Municipium" corresponds to our "country-town." Strictly, it is the term for such of the conquered or federated townships of Italy as retained an internal government of their own, while admitted at the same time (partially or altogether) to the Roman citizenship. The term came to be employed, however, where the internal self-government had ceased.

ib. *arenae*] See note on Sat. ii. 147, "podium."

35. *buccae*] The cheeks puffed out with blowing the '*cornu*.'

36. *munera*] See note on Sat. ii. 148.

ib. *verso pollice*] The life of a conquered gladiator was literally in the hands of the spectators. If they wished him to live, they pressed down their thumbs. So Hor. Ep. i. 18. 66, "utroque tuum laudabit pollice ludum." If the contrary, they turned them up; hence '*verso*.'

38. *foricas*] Public urinals and privies. The proper keeping of these was one of the objects of contract from the 'aediles' or 'curatores;' see note on l. 31. But there is ground for thinking that the word means a *public* "bonded warehouse" for goods, the dues from which were called 'foriculiarium.'

42, 43. *motus astrorum*] i. e. astrology. Cf. Sat. vi. 553—567.

43, 44. *funus promittere patris*]

Nec volo, nec possum: ranarum viscera numquam
Inspexi. Ferre ad nuptam, quae mittit adulter,
Quae mandat, norint alii; me nemo ministro
Fur erit, atque ideo nulli comes exeo, tamquam
Mancus et extinctae corpus non utile dextrae.
Quis nunc diligitur, nisi conscius et cui fervens
Aestuat occultis animus semperque tacendis?
Nil tibi se debere putat, nil conferet umquam,
Participem qui te secreti fecit honesti.
Carus erit Verri, qui Verrem tempore, quo vult,
Accusare potest. Tanti tibi non sit opaci
Omnis arena Tagi quodque in mare volvitur aurum,
Ut somno careas, ponendaque praemia sumas
Tristis, et a magno semper timearis amico.

The Greeks at Rome;

Quae nunc divitibus gens acceptissima nostris
Et quos praecipue fugiam, properabo fateri,
Nec pudor obstabit. Non possum ferre, Quirites,
Graecam urbem. (Quamvis quota portio faecis
Achaei?
Jam pridem Syrus in Tiberim defluxit Orontes,
Et linguam et mores, et cum tibicine chordas

"To promise the heir his father's speedy death;" i. e. by astrological calculations or divinations. Cf. Sat. xiv. 248.

45. *inspexi*] i. e. in order to extract their venom. "I am no poison-dealer." 'Ranarum' means the 'rubeta.' See Sat. i. 70.

47. *nulli comes exeo*] "I now quit the city, as having no part in it."

48.] A Greek construction: "*in respect* of its withered right hand." For the more obvious abl. absolute.

49. *nisi conscius*] "unless in some secret." All accomplices in a crime, whether as principals, or by possessing the secret, were in Latin "conscii." Any one of such persons, *as such*, was "conscius." See Virg. Aen. ii. 99, "et quaerere conscius arma:" scil. 'coepit Ulysses.'

53.] The Verres impeached by Cicero for his maladministration in Sicily;—here used for any criminal.

54. *opaci*] dusky with the particles of gold.

61. *Graecam urbem*] "Rome turned Greek."

ib. *quota portio*] 'Quotus' is the numeral interrogative in Latin, always answered by an ordinal: e. g. "quota hora?" answer "sexta." Hence arise two classes of idiom. (1) As the Romans, like the Greeks, often expressed the cardinal numbers by the use of an ordinal (e. g. πεμπτὸς αὐτός—"four besides himself"), "quotus" followed the same usage. Thus in Hor. Ep. i. 5. 30, "*quotus* esse velis,"—"how many shall there be besides yourself?" (2) In phrases like the text, where 'quota' is joined with 'pars' or 'portio,' and the answer would be an ordinal, determining *the fraction*. Where it is meant to imply that the fraction would be next to nothing, the question asked by 'quota' is left unanswered, and it is equivalent to "how small a part it is."

ib. *quota portio faecis Achaei*] "Although in fact how small a part *is* of the dregs of Greece!" The ingredients are far worse.

Obliquas, nec non gentilia tympana, secum
Vexit, et ad Circum jussas prostare puellas. 65
Ite, quibus grata est picta lupa barbara mitra.)
their influence, Rusticus ille tuus sumit trechedipna, Quirine,
Et ceromatico fert niceteria collo.
Hic alta Sicyone, ast hic Amydone relicta, 69
Hic Andro, ille Samo, hic Trallibus aut Alabandis,
Esquilias dictumque petunt a vimine collem,
Viscera magnarum domuum, dominique futuri.
Ingenium velox, audacia perdita, sermo
versatile genius, Promptus, et Isaeo torrentior. Ede, quid illum
Esse putes: quem vis hominem, secum adtulit
ad nos: 75
Grammaticus, rhetor, geometres, pictor, aliptes,
Augur, schoenobates, medicus, magus: omnia novit
Graeculus esuriens: in coelum jusseris, ibit.
Ad summam, non Maurus erat neque Sarmata nec
Thrax,
Qui sumsit pennas, mediis sed natus Athenis. 80
Horum ego non fugiam conchylia? Me prior ille

63, 64.] "Their tongue, their morals, and their music." 'Chordas obliquas,' "their slanting harp-strings." The eastern harp ('sambuca') had come into general use by this time. It was a large instrument, played on the ground, and resembling that with which we are familiar, or perhaps more like the rude Welsh harp. This explains the "obliquas," as the strings of a harp of course slant from the top to the bottom. This would strike a Roman eye particularly, the familiar 'lyra' having straight strings. "Chordas obliquas" cannot possibly mean the triangular-shaped τρίγωνον, which is often mentioned with the 'sambuca.'

64. *gentilia*] national.

65. *ad Circum*] The Circus Maximus, between the Palatine and Aventine hills. It was a low resort. See Sat. vi. 588. Women of the town hired vaults under the 'cavea' there.

66. *lupa*] "harlot." ('Ite,' 'there ye should go, who—.')

67.] "Has turned *parasite* ('sumit trechedipna') and (68) *gladiator*." The Greek terms are designedly employed. See Dict. 'trech.,' &c.

71. *dictumque—collem*] The Viminal hill; so called from the osiers, with which it was anciently covered.

74, 75.] "Specify what you think he (i. e. a Greek) is;—he will show you he is fifty other things."

76. *aliptes*] "bath-attendant;" lit. anointer. See on l. 262, 263.

77. *schoenobates*] i. e. 'funambulus.' See Sat. xiv. 266.

80. *qui sumsit pennas*] Daedalus. Juvenal follows Plutarch in making him an Athenian; by other accounts he was born at Crete, where he principally resided.

81. *conchylia*] "purples." Literally, the shell-fish from which the colour was obtained. The sense is, "Shall I not quit Rome, now these have become the great people there?"

81, 82. *prior signabit—recumbet*] i. e. take precedence of me on every occasion. 'Signabit:' as witness to any document.

Signabit? fultusque toro meliore recumbet,
Advectus Romam, quo pruna et cottana vento?
Usque adeo nihil est, quod nostra infantia coelum
Hausit Aventinum, bacca nutrita Sabina?
and sycophancy. Quid, quod adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici,
Et longum invalidi collum cervicibus aequat
Herculis, Antaeum procul a tellure tenentis.
Haec eadem licet et nobis laudare: sed illis
Creditur. An melior, quum Thaida sustinet, an, quum
Uxorem comoedus agit, vel Dorida nullo
Cultam palliolo? Mulier nempe ipsa videtur.
Nec tantum Antiochus, nec erit mirabilis illic
Aut Stratocles, aut cum molli Demetrius Haemo:
Natio comoeda est. Rides? majore cachinno
Concutitur: flet, si lacrumas conspexit amici,
Nec dolet: igniculum brumae si tempore poscas,
Accipit endromiden: si dixeris "aestuo," sudat.
Non sumus ergo pares; melior, qui semper et omni
Nocte dieque potest alienum sumere vultum,
A facie jactare manus, laudare paratus.
Scire volunt secreta domus, atque inde timeri.
Et quando coepit Graecorum mentio, transi
Gymnasia, atque audi facinus majoris abollae.
Stoicus occidit Baream, delator amicum,

89. *procul a tellure*] Because the earth was his mother and he gained new strength when he touched her.

93. *melior*] sub. "Graeco." "Is there a better than he at acting?"

94.] Female parts at the theatre were played by men.

98, 99. *Antiochus—Stratocles, &c.*] Famous Greek actors of the day. Stratocles and Demetrius are mentioned also by Quinctilian, xi. 3. 178.

101. *concutitur*] sub. "Graecus."

103. *endromiden*] See note on Sat. vi. 246.

106. *a facie jactare*] "To kiss his hand to you." Lit. "to toss it from his face," which was done after kissing it. This was an usual gesture of admiration, and therefore adopted by flatterers. Cf. Sat. iv. 118

114, 115. *transi gymnasia*] "Inspect (lit. go through) the schools." Cf. Sat. vii. 190.

115. *facinus majoris abollae*] "The crime of one of wider cloak." The Stoic 'abolla' was more full than others.

116, 117. *Stoicus—senex*] This took place in Nero's reign. The 'delator' was P. Egnatius Celer, a native of Tarsus in Cilicia, and a Stoic philosopher. He accused Ba-

Discipulumque senex, ripa nutritus in illa,
Ad quam Gorgonei delapsa est penna caballi.
Non est Romano cuiquam locus hic, ubi regnat
Protogenes aliquis, vel Diphilus, aut Erimarchus
Qui gentis vitio numquam partitur amicum,
Solus habet. Nam quum facilem stillavit in aurem
Exiguum de naturae patriaeque veneno,
Limine submoveor : perierunt tempora longi
Servitii. Nusquam minor est jactura clientis.

Discouragements of poverty.

Quod porro officium, ne nobis blandiar, aut quod
Pauperis hic meritum, si curet nocte togatus
Currere, quum Praetor lictorem impellat et ire
Praecipitem jubeat, dudum vigilantibus orbis,
Ne prior Albinam et Modiam collega salutet?
Divitis hic servi claudit latus ingenuorum
Filius : alter enim, quantum in legione Tribuni
Accipiunt, donat Calvinae vel Catienae.
Da testem Romae tam sanctum, quam fuit hospes

rea Soranus, and his daughter Servilia, the former of seditious practices in Asia, the latter of consulting the Magi on her father's behalf. They were both executed, and Egnatius handsomely paid. He was afterwards brought to justice under Vespasian for this transaction. Barea had formerly been his pupil.

117, 118. *ripa—caballi*] i. e. at Tarsus. The town is said to have derived its name from a feather which fell from *the wing* of Pegasus. See Liddell and Scott's Gr. Lex. Ταρσός, ii. 3. Pegasus is called 'Gorgonei caballi,' because he sprung from the blood of the Gorgon Medusa, after Perseus had killed her.

119—125.] "As to paying court to great men, these foreigners leave us no chance."

120. *Protog. &c. . . .*] Names of well-known sycophants.

123. *exiguum de*] "A small drop of," &c.

125 *minor*] Of less importance.

126—130.] He now quits the subject of the foreigners. "Even if they were away, what opening is there for a poor man to court the wealthy? Even the praetors contend for their favours." There were at this time seventeen praetors in the city.

129. *orbis*] Here, "childless *widows*;" the 'Albina' and 'Modia' of l. 130. Cf. Sat. iv. 18. 22; and note there.

ib. *dudum vig.*] "as they have been awake some hours." One mode of paying court to the wealthy was to send, the first thing in the morning, and inquire after their health ('salutet,' l. 130).

131.] A new ground of complaint. "Nothing will now go down at Rome but riches." 'Claudit latus,' "gives the wall to." In Horace's words (Sat. ii. 5. 17), "walks as 'comes exterior' to;"—equivalent to 'tegam latus,' l. 18.

132. *alter*] The rich slave.

132, 133.] Under the empire there were six tribunes to each legion, who received 48 asses apiece per diem. The pay of the common soldier was 12 asses.

133 *Calvinae vel Cat.*] His mistresses.

137, 138. *hospes numinis Idaei*]

Numinis Idaei: procedat vel Numa, vel qui
Servavit trepidam flagranti ex aede Minervam:
Protenus ad censum, de moribus ultima fiet
Quaestio. Quot pascit servos? quot possidet agri
Jugera? quam multa magnaque paropside coenat?
Quantum quisque sua nummorum servat in arca,
Tantum habet et fidei. Jures licet et Samothracum
Et nostrorum aras: contemnere fulmina pauper
Creditur atque deos, dîs ignoscentibus ipsis.
Quid, quod materiam praebet causasque jocorum
Omnibus hic idem, si foeda et scissa lacerna,
Si toga sordidula est, et rupta calceus alter
Pelle patet; vel si consuto vulnere crassum
Atque recens linum ostendit non una cicatrix.
Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit. Exeat, inquit,
Si pudor est, et de pulvino surgat equestri,
Cujus res legi non sufficit, et sedeant hic

P. C. Scipio Nasica, who was selected as the most virtuous citizen of his time, to receive the statue of Cybele on its arrival at Ostia, B.C. 204. The statue was formerly at Pessinus in Galatia, but was moved to Rome by command of the Sibylline books, during the war with Hannibal. It was first placed in the temple of Victory, on the Palatine. Afterwards a temple of Cybele was erected there, and the festival of the Megalesia instituted in her honour. See Livy xxix. 14; xxxiv. 10.

138, 139. *vel qui—Minervam*] L. Caecilius Metellus. The temple of Vesta at Rome contained an image of Minerva, which the Romans held to be the original Trojan Palladium. When the temple was burnt, B.C. 241, Metellus rescued the image, but lost his eyesight in doing so.

144, 145. *Samothracum—aras*] i. e. those of the Cabiri. These were certain divinities worshipped in Samothrace, Lemnos, and Imbros. Their nature and attributes are extremely obscure. Originally they appear to have been, like the Corybantes and Curetes, attendants only on the inferior gods, especially on Cybele. Gradually their worship became confounded with hers, and, still more commonly, with that of Demeter and Persephone. In a still later mythology, the Cabiri were worshipped as identical with the Dioscuri (Castor and Pollux), and like them, protectors of travellers by land and sea. The Roman writers, on the other hand, supported their claim to be the "Penates," carried by Dardanus to Samothrace, and thence brought by Aeneas to Italy. The chief seat of their cult, however, continued to be Samothrace, where "mysteries" were celebrated in their honour. From the connexion with Demeter above referred to it is probable that these may have been an imitation of the μυστήρια of Eleusis.

146. *ignoscentibus*] Pardoning (because they do not care); "ignoring."

151. *linum*] The thread with which it is darned.

154, 155—159. *de pulvino—sufficit*

Lenonum pueri, quocumque in fornice nati.
Hic plaudat nitidi praeconis filius inter
Pinnirapi cultos juvenes juvenesque lanistae.
Sic libitum vano, qui nos distinxit, Othoni. 159
Quis gener hic placuit censu minor atque puellae
Sarcinulis impar? quis pauper scribitur heres?
Quando in consilio est Aedilibus? Agmine facto

—*Othoni*] The "pulvinum equestre" (lit. knight's cushion) refers to the regulation of the "quatuordecim ordines" at the theatre. The latter, as regards the spectators' portion, consisted of semicircular tiers of benches arranged one above the other in front of the stage ('pulpitum'). It will be seen, that from the semicircular arrangement of the benches, a considerable space would be left between them and the stage. This was termed the 'orchestra;' and, in the Roman theatre, was occupied by the seats of the senate, foreign ambassadors, and other persons of distinction. In B.C. 63 a further appropriation was made by the Lex Roscia Theatralis, passed by L. Roscius *Otho*. By this fourteen rows of the tiers of benches immediately adjoining the 'orchestra' were cushioned and reserved for the 'equestris ordo.' See l. 159; and cf. Hor. Epod. 4. 16:

"Sedilibusque magnus in primis
eques
Othone contempto sedet."

The 'census equestris,' or qualification for that 'ordo,' was 400,000 sesterces; see note on Sat. v. 57; x. 94, 95. And cf. Hor. Ep. i. l. 58,

"Si quadringentis sex septem millia
desunt
Plebs eris."

Accordingly, it follows that 'sedere quatuordecim ordinibus' is equivalent to having this property; and so Sat. xiv. 323, 324. It should be observed that this semicircular arrangement of the benches at the theatre distinguished it from the amphitheatre, where they formed a complete circle round the arena. See note on Sat. ii. 147.

155. *legi*] i. e. the law of Otho above referred to.

158. *cultos*] "spruce."

ib. *lanistae*] A trainer of gladiators; cf. Sat. xi. 8. They were called his "familia," and his establishment itself "ludus." For 'pinnirapi,' see Dict.

161. *sarcinulis*] Lit. "bundles." It seems to have become a cant term for the 'dos' brought by a wife to her husband. So that 'impar' will be "unsuitable;" i. e. a bad match for. This is quite intelligible, without supposing any specific obligation in the husband to settle property equal to the 'dos' of the young lady ('puellae').

162. *quando in consilio est Aedilibus*] Under the republic there were four aediles; two plebeian, who were appointed at the Mons Sacer, B.C. 494, and two *curule* (patrician), appointed B.C. 365. Their duties were nearly identical. They were police magistrates, commissioners of the markets, public buildings, and state lands, and directors of the festivals. Of the latter, the 'ludi magni' and 'Megalesia,' and the dramatic representations, were specially in charge of the *curule* aediles. In B.C. 45, two additional plebeian aediles were appointed. Under the empire, the aediles were police magistrates only, their other duties having been transferred to the 'curatores.' Hence, in this passage, 'Quando—aedilibus' means, "when is he (the poor man)

Debuerant olim tenues migrasse Quirites.
Haud facile emergunt, quorum virtutibus obstat
Res angusta domi; sed Romae durior illis
Conatus: magno hospitium miserabile, magno.
Servorum ventres, et frugi coenula magno.
Fictilibus coenare pudet; quod turpe negabit
Translatus subito ad Marsos mensamque Sabellam
Contentusque illic veneto duroque cululio.
Pars magna Italiae est, si verum admittimus in qua
Nemo togam sumit, nisi mortuus. Ipsa dierum
Festorum herboso colitur si quando theatro
Majestas, tandemque redit ad pulpita notum
Exodium, quum personae pallentis hiatum
In gremio matris formidat rusticus infans;
Aequales habitus illic similesque videbis
Orchestram et populum: clari velamen honoris,
Sufficiunt tunicae summis Aedilibus albae.

asked to assist in hearing even a police case?" It was the habit of all Roman magistrates to invite persons to try the case with them; these were said "*in consilio esse* judici, praetori," &c., and were called "assessores."

164, 165.] "A poor man does not easily 'rise' (emergere) *any where;* but at Rome," &c.

170. *veneto*] "bottle-green." For 'cululio,' see Lat. Dict.

171, 172.] All Roman citizens were *entitled* to wear the toga; but, in practice, it was habitually worn only in Rome itself, its use elsewhere being reserved for solemn occasions. Thus Cincinnatus, when nominated dictator as he was ploughing, "togam e tugurio proferre uxorem jubet," Liv. iii. 26. So here, 'nemo togam sumit, nisi "mortuus."' During the republic, it could not have been said "*magna pars* Italiae," as the above rule was universal. Under the empire, however, the use of the toga at all became confined to the upper classes, except on state occasions, when the lower orders still assumed it; see note on Sat. i. 96. It is probable that this may have led to its habitual use by the upper classes in the provincial towns and watering-places, thus reversing the former rule to this extent.

173.] See Sat. vi. 67 and note.

174. *pulpita*] The stage: properly, the front part of it only.

175. *exodium*] "interlude:"—the genitive 'Atellanae' (i. e. 'fabulae') being understood. See Sat. vi. 71, where the full phrase is given; and see too Livy vii. 2, "exodia conserta fabellis Atellanis." For the 'Atellanae fabulae,' see note on Sat. i. 3. Several of these were performed in the same day, and the 'exodia' (from ἐξ ὁδοῦ) were probably short humorous pieces, whether dramatic or otherwise, recited in the intervals. They may have served the purpose of the παράβασις in Greek comedy; a satirical notice of events of the day, relieving the mind from the strain of continuous representation.

ib. *personae*] "mask;" its first meaning.

177, 178. *similesque—orchestram et populum*] See note on l. 154 above.

178. *honoris*] "office."

179.] In country places, the aedile

Hic ultra vires habitûs nitor: hic aliquid plus,
Quam satis est, interdum aliena sumitur arca.
Commune id vitium est. Hic vivimus ambitiosa
Paupertate omnes. Quid te moror? Omnia Romae
Cum pretio. Quid das, ut Cossum aliquando salutes?
Ut te respiciat clauso Veiento labello?
Ille metit barbam, crinem hic deponit amati:—
Plena domus libis venalibus. Accipe, et illud
Fermentum tibi habe: praestare tributa clientes
Cogimur, et cultis augere peculia servis.

Physical arguments against a town-

Quis timet aut timuit gelida Praeneste ruinam,
Aut positis nemorosa inter juga Volsiniis, aut
Simplicibus Gabiis, aut proni Tiburis arce?
Nos urbem colimus tenui tibicine fultam

(see note on l. 162) would be the chief or only authority.

179. *tunicae albae*] At Rome magistrates wore the toga *praetexta*; i. e. *bordered* (with a band of purple). See note on Sat. i. 78.

180. *Hic*] In Rome.

181. *aliena arca*] i. e. "alieno aere:"—"by borrowing."

184. *Quid das*] "What do you not pay?"

184, 185. *Cossum—Veiento*] Great men of the day; the latter, Domitian's favourite. See Sat. iv. 113. Cossus was a cognomen in the Cornelia gens.

185. *clauso labello*] "even if he does not speak to you."

186—189.] Other causes which make great men's acquaintance expensive. "You have to make presents on the fêtes even of their slaves."

186. *barbam — crinem*] These, when first cut, were devoted at the shrine of Aesculapius or Apollo, and the day kept as a festival. The technical term for this was "*deponere* crinem." Here, the master dignifies a pet slave ('amati') with this ceremony.

187. *Plena d. lib. ven.*] "One of these fête-days comes; and straightway the house is filled with &c."

ib. *libis*] Cakes of fine flour, honey, and oil. These were presented to the slave, and sold by him ('venalibus'), the proceeds going into his own pocket.

ib. *accipe*] "hear."

187, 188. *et illud—habe*] "And take home to you this cause for anger." Lit. 'this leaven.'

189. *cultis*] "pampered"

ib. *peculia*] A slave's private earnings, which practically were his own, although in strictness a slave could not hold property. They were often considerable enough to purchase his freedom. Cf. Sat. vii. 220, 221.

190—314.] The last complaint of Umbricius; — the *physical* drawbacks of Rome-life: viz. fall of houses (190—196); fires (197—222); bad and noisy lodgings (223—238); the streets (239—314).

190. *ruinam*] fall of a house. For descriptions of the places mentioned in this and the two next lines, see Macleane.

192. *proni Tiburis*] Horace says "Tibur supinum;" i. e. lit. 'lying on the back,' while "pronus" is lying on the face. Applied to place, both mean the same, "sloping." Tivoli slants steeply to the Anio.

193. *tibicine*] Props to a house were so called. How the word acquired this meaning is uncertain.

life; tumble-down houses; fires;

Magna parte sui. Nam sic labentibus obstat
Villicus et, veteris rimae quum texit hiatum,
Securos pendente jubet dormire ruina.
Vivendum est illic, ubi nulla incendia, nulli
Nocte metus. Jam poscit aquam, jam frivola transfert
Ucalegon; tabulata tibi jam tertia fumant:
Tu nescis. Nam si gradibus trepidatur ab imis,
Ultimus ardebit, quem tegula sola tuetur
A pluvia, molles ubi reddunt ova columbae.
Lectus erat Codro Procula minor, urceoli sex,
Ornamentum abaci; nec non et parvulus infra
Cantharus, et recubans sub eodem marmore Chiron;
Jamque vetus Graecos servabat cista libellos,
Et divina opici rodebant carmina mures.
Nil habuit Codrus: quis enim negat? et tamen illud
Perdidit infelix totum nihil: ultimus autem
Aerumnae cumulus, quod nudum et frusta rogantem
Nemo cibo, nemo hospitio tectoque juvabit.
Si magna Arturi cecidit domus: horrida mater,

194. *sic*] By the 'tibicines.'

ib. *labentibus*] sub. "aedibus."

195. *villicus*] The landlord's agent. It is more usually the steward of a *country* property.

196. *pendente — ruina*] "With the ruin hanging about our ears." 'Ruina' properly means the act of falling, as in l. 190. But by the use of the abstract for the concrete, it comes to mean the thing itself which falls or has fallen: as we say, "a ruin." So Plin. H. N. xxxiii. 4, "flumina ad lavandam hanc ruinam ducere." So "Ruinas transcendere conaretur." Liv. xliii. 163.

199. *Ucalegon*] Our next-door neighbour, whose house has already caught. See Virg. Aen. ii. 312, "Jam proximus ardet Ucalegon."

ib. *tab tertia*] The third *story;* just below our own garret. See note on Sat. vii. 118.

203—222.] "Besides, when you are burnt out, you lose your all, and starve in the streets. The *rich man*, whose house has been on fire, receives so many presents that he is better off than ever.

203. *Codrus*] Perhaps the poet of Sat. i. 2.

ib. *Procula minor*] Too short for his short wife.

204. *abaci*] "Side-board." The word has other meanings.

ib. *infra*] below the abacus.

205. *et—Chiron*] "And a Chiron reclining under the same marble as the 'cantharus:'" i. e. under the side-board also. The figure was probably recumbent.

206. *Jamque*] "Well, there *was* too a chest which."

207. *opici*] A form of Osci, one of the aboriginal tribes of Italy. Here, "barbarous;" as we should say. "Vandal."

212. *Arturi*] He is the 'Persicus' of l. 221: childless and rich, and therefore extensively courted. See note on Sat. iv. 18—22.

Pullati proceres, differt vadimonia Praetor.
Tunc gemimus casus Urbis, tunc odimus ignem.
Ardet adhuc, et jam occurrit, qui marmora donet,
Conferat impensas. Hic nuda et candida signa,
Hic aliquid praeclarum Euphranoris et Polycleti,
Hic Asianorum vetera ornamenta Deorum,
Hic libros dabit et forulos mediamque Minervam,
Hic modium argenti. Meliora ac plura reponit
Persicus, orborum lautissimus, et merito jam
Suspectus, tamquam ipse suas incenderit aedes.
Si potes avelli Circensibus, optima Sorae,

212, 213.] "You have the matrons dishevelled, the great men in black, the courts closed;" i. e. it is treated as a public calamity. See on Sat. xv. 135. 'Est' and 'sunt' are understood after 'mater' and 'proceres;' and 'mater' is used for 'matres,' i. e. 'matronae.'

213. *diff. vad. Praetor*] i. e. the courts are closed. The technical phrase (which constantly occurs in Livy) was "*justitium* (*jus, stare*) indicitur." It was the first measure in any public danger or calamity.

ib. *vadimonia*] The praetor did not himself *try* causes; he only sent them to be tried by the judices. The proceedings before the praetor consisted of two distinct parts. First the 'actio,' or right of trial, was granted; in other words, it was decided that "the action would lie." On a second day, usually the next but one, the plaintiff made his formal claim. If simply denied, the cause was at issue, and a 'judex' at once appointed. Frequently however the defendant tendered a plea ('exceptio') in reply. In this case the 'judex' was not appointed till the plea was disposed of.

On both days the personal attendance of the parties was required. The defendant's first attendance could be compelled by force; and he was not discharged until he had given a surety (vas) for his attendance on the second day. If the "vas" was satisfactory, the plaintiff accepted it, and was then said "vadari reum;"—"to let him go on surety." The defendant, on his part, was said "vadimonium facere" (or "promittere"). When he discharged the surety by his own appearance on the second day, the phrase was "vadimonium sistere."

"*Differre* vadimonium" (the phrase in the text) was to postpone the day for the defendant's second appearance. This might be done by arrangement, or by the courts being closed on any particular day. The effect of this latter was that all the "vadimonia" due that day "stood over" till the next sitting. The surety in these civil causes was "vas;"—"praes" was the "bail" in criminal cases.

215. *Ardet* (sub. "domus") *adhuc, et jam*] "It is still blazing, and yet already."

216. *impensas*] sub. "pecunias." Costs of rebuilding.

219. *mediam*] In the centre of the case. There is another rendering, by which "mediam" is taken for "dimidiam;"—a bust of Minerva. But this is a most rare use of the word, and it seems unnecessary to resort to it here.

221.] See note on 212; also on 129. 'Persicus;' i. e. Arturius.

223. *Circensibus*] i. e. the Circenses (ludi); so called from the Circus Maximus, in which they were celebrated. See note on l. 65; also on Sat. vi. 582. Their original name

dear and bad lodging;

Aut Fabrateriae domus, aut Frusinone paratur,
Quanti nunc tenebras unum conducis in annum.
Hortulus hic, puteusque brevis, nec reste movendus,
In tenues plantas facili diffunditur haustu.
Vive bidentis amans, et culti villicus horti;
Unde epulum possis centum dare Pythagoreis.
Est aliquid, quocumque loco, quocumque recessu
Unius sese dominum fecisse lacertae.

street-noises;

Plurimus hic aeger moritur vigilando:—(sed illum
Languorem peperit cibus imperfectus et haerens
Ardenti stomacho:)—nam quae meritoria somnum
Admittunt? Magnis opibus dormitur in Urbe:
Inde caput morbi. Rhedarum transitus arcto
Vicorum in flexu et stantis convicia mandrae

was Consuales, from Consus, or Neptune, in whose honour they were first instituted. See Livy i. 9:—the famous rape of the Sabine women took place on this occasion. Other names for the Circenses Ludi, were Magni, and Romani. They were celebrated with great splendour, the praetor presiding; see the description Sat. x. 36—46. The entertainments began with a procession ('pompa Circensis'), in which all distinguished persons took part, and the images of the gods were carried in state; the lighter upon "stretchers" (fercula), and the more bulky upon wooden platforms on wheels (thensae). This was followed by chariot-races, and other diversions. The races excited the utmost enthusiasm: hence 'Si potes avelli' here. Cf. Sat. x. 81; xi. 53; and see also note on Sat. vii. 114.

223, 224.] For the places mentioned in these lines, see Macleane. They were all in Latium.

224. *paratur*] "is procured;" i. e. purchased: opp. to the 'conducis,' l. 225.

225. *tenebras*] "a dungeon;" i. e. a dark, gloomy house.

226. *hic*] At Sora, &c.

ib. *brevis*] Shallow; and consequently, "nec reste movendus." The water may be drawn by hand, without a rope and bucket.

228. *bidentis*] A pitchfork; from its *two* prongs.

229] It was the current belief among the Romans (although probably erroneous) that Pythagoras prohibited meat. This arose from his doctrine of the transmigration of human souls into the inferior animals (μετεμψύχωσις). For the same reason he was said to abstain from beans;—he believed his father's soul to have taken up its abode in them. Hence "faba Pythagorae cognata," Hor. Sat. ii. 6. 63.

231. *unius—lacertae*] The lizard is universal in Italy. So that the smallest plot would be sure to have *one* upon it.

232. *hic*] In Rome.

ib. *sed*] "although it is true."

234. *meritorious*] Any thing that is *hired* ('mereri'). Here sub. "cubicula;"—"hired lodgings."

235. *Magnis opibus*] abl. of the price. '*Dormitur*,' impersonal. "It costs something to sleep in Rome;" i. e. no one sleeps but those who can afford to escape the noise.

237. *stantis convicia mandrae*] "The oaths of the standing team," i. e. of their drivers. 'Stantis' is commonly referred to a street stoppage. But perhaps it only means

Eripient somnos Druso vitulisque marinis.
crowded thoroughfares; Si vocat officium, turba cedente vehetur
Dives, et ingenti curret super ora Liburno,
Atque obiter leget aut scribet, vel dormiet intus,
Namque facit somnum clausa lectica fenestra.
Ante tamen veniet: nobis properantibus obstat
Unda prior: magno populus premit agmine lumbos,
Qui sequitur. Ferit hic cubito, ferit assere duro
Alter; at hic tignum capiti incutit, ille metretam.
Pinguia crura luto; planta mox undique magna
Calcor, et in digito clavus mihi militis haeret.
Nonne vides, quanto celebretur sportula fumo?
Centum convivae: sequitur sua quemque culina.
Corbulo vix ferret tot vasa ingentia, tot res
Impositas capiti, quas recto vertice portat
Servulus infelix, et cursu ventilat ignem.
Scinduntur tunicae sartae: modo longa coruscat,
Sarraco veniente, abies, atque altera pinum
Plaustra vehunt; nutant altae populoque minantur.
a waggon upset; Nam si procubuit, qui saxa Ligustica portat,

drawn up to load. 'Mandra' is lit. 'a stall,' from which it gets the meaning of a 'stud' or 'team.'

238. *Druso*] It is not known ho is referred to.

ib. *vitulisque marinis*] Seals (lit. sea-calfs), who had the reputation of being deep sleepers.

240. *super ora*] Over the heads; lit. faces.

ib. *Liburno*] The sedan-bearers at Rome were mostly of this nation. The bearer is here put for the chair he carries.

242. *clausa—fenestra*] The 'lectica' (see note on Sat. i. 32) had usually side-curtains, which could be closed or withdrawn at will. See Sat. i. 65 and note. For these, however, windows of the transparent 'lapis specularis' were often substituted. Cf. Sat. iv. 21.

243. *Ante*] Before *we* do on foot. We get between two waves of passengers (l. 244, 245).

248. *clavus—militis*] The soldier's shoe ('călĭga') was armed with heavy nails. Cf. Sat. xvi. 24, 25.

249—267.] "Look at the crowd collected to receive the 'sportula.' Dangers impend over them on every side. Let a stone-waggon upset, for instance;—there will be at least one crushed to death."

249. *sportula*] See note on Sat. i. 95. The food distributed at the 'sportula' was cooked, and the "culina" and "ignis," mentioned l. 250. 253, were small portable stoves, which the recipients brought to keep it hot.

251. *Corbulo*] (Cn. Domitius.) A distinguished general under Claudius, and subsequently under Nero. In the reign of the latter, he reduced Tiridates, king of the Parthians, to submission, and thus terminated the war. Nero however commanded his execution, which Corbulo anticipated by suicide, A.D. 67. He was "corpore ingens," Tac. Ann. xiii. 8.

257. *Ligustica*] From the Ligurian quarries, in the Maritime Alps.

Axis, et eversum fudit super agmina montem,
Quid superest de corporibus? quis membra, quis ossa
Invenit? Obtritum vulgi perit omne cadaver
More animae. Domus interea secura patellas
Jam lavat et bucca foculum excitat, et sonat unctis
Striglibus et pleno componit lintea gutto.
Haec inter pueros varie properantur: at ille
Jam sedet in ripa tetrumque novicius horret
Porthmea, nec sperat coenosi gurgitis alnum
Infelix, nec habet, quem porrigat, ore trientem.
Respice nunc alia ac diversa pericula noctis:
"gardez l'eau;" (*See* "Waverley," *chap.* 27;) Quod spatium tectis sublimibus, unde cerebrum
Testa ferit; quoties rimosa et curta fenestris
Vasa cadant; quanto percussum pondere signent
Et laedant silicem. Possis ignavus haberi
Et subiti casus improvidus, ad coenam si
Intestatus eas. Adeo tot fata, quot illa
Nocte patent vigiles, te praetereunte, fenestrae.
Ergo optes votumque feras miserabile tecum,
Ut sint contentae patulas defundere pelves.
night-brawls; Ebrius ac petulans, qui nullum forte cecidit,
Dat poenas; noctem patitur lugentis amicum

261. *more animae*] i. e. disappears as invisibly as the breath out of it.

ib. *domus*] The rest of the household, who had been awaiting the return of the slave with the 'sportula.'

262, 263. *unctis striglibus*] with *oiling* them;— used like the Greek passive participle. The 'strigil' was a sharpish iron implement, with which the skin was scraped after leaving the sweating-bath ('sudatorium'). It thus answered the purpose of a Turkish towel. The 'guttus' was a cruet of oil, for moistening the 'strigil.' It had a narrow neck, allowing the oil to flow *drop by drop*, from which it derived its name. 'Striglibus' is 'strigilibus,' with the 'i' elided.

263. *componit lintea*] i. e. 'ponit (lays out), 'lintea cum pleno gutto.'

264. *pueros*] Slaves.

ib. *ille*] The crushed slave.

265. *ripa*] Of Styx.

267. *nec habet—trientem*] A corpse had money placed in its mouth, to pay Charon. For 'trientem,' see Dict. Antiq. 'as.'

269. *spatium*] Height; lit. distance from the ground.

270, 271. *quoties—cadant*] i. e. broken crockery is thrown out.

275. *vigiles*] With the inmates awake.

277. *pelves*] "foot-pans."

278. *qui—cecidit*] "who has by the merest good fortune not killed anybody."

279, 280.] See the description of Achilles mourning for Patroclus, Hom. Il. xxiv. 10:—

Ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε
Ὕπτιος, ἄλλοτε δὲ πρηνὴς, τότε δ' ὀρθὸς ἀνασταίς.

Pelidae, cubat in faciem, mox deinde supinus.—
Ergo non aliter poterit dormire? Quibusdam
Somnum rixa facit. Sed quamvis improbus annis
Atque merofervens, cavet hunc, quem coccina laena
Vitari jubet, et comitum longissimus ordo,
Multum praeterea flammarum et aënea lampas:
Me, quem luna solet deducere vel breve lumen
Candelae, cujus dispenso et tempero filum,
Contemnit. Miserae cognosce prooemia rixae,
Si rixa est, ubi tu pulsas, ego vapulo tantum.
Stat contra starique jubet: parere necesse est.
Nam quid agas, quum te furiosus cogat et idem
Fortior? *Unde venis?* exclamat: *cujus accto,*
Cujus conche tumes? quis tecum sectile porrum
Sutor et elixi vervecis labra comedit?
Nil mihi respondes? Aut dic, aut accipe calcem!
Ede, ubi consistas: in qua te quaero proseucha?
Dicere si tentes aliquid, tacitusve recedas,
Tantumdem est; pariter feriunt: vadimonia deinde
Irati faciunt. Libertas pauperis haec est:
Pulsatus rogat, et pugnis concisus adorat,
Ut liceat paucis cum dentibus inde reverti.
and cut-throats. Nec tamen hoc tantum metuas: nam, qui spoliet te,
Non deerit, clausis domibus postquam omnis ubique

281, 282. *Ergo—facit*] "Cannot he then go to sleep, unless he goes out and fights?—Well, a fight *does* induce slumber in some cases."

283. *hunc*] The rich man with his cochineal cloak, lights, and attendants.

286. *breve*] Short-lived. Hence "dispenso et tempero:"—I have to manage it.

290. *stari*] impers. Sub. "a te."

291. *furiosus*] A madman. It was the technical term at Rome.

293. *sectile porrum*] In Sat. xiv. 133, "sectivum porrum." This was the "cut-leek," opp. to one which was allowed to grow to a head ('capitatum').

296. *consistas*] "stand to beg;" see l. 16 and note.

ib. *proseucha*] From προσευχή, which was used by the Hellenistic Jews for an "oratory." So probably in St. Luke vi. 12 (where our Saviour passed the night ἐν τῇ προσευχῇ τοῦ Θεοῦ), although see Dr. Alford's note there, and on Acts xvi. 13, οὗ ἐνομίζετο προσευχὴ εἶναι. The argument, however, from the words ἐνομίζετο εἶναι is hardly conclusive even as to this latter passage; while it has no application to that in St. Luke, where προσευχὴ stands alone.

298, 299. *vadimonia — faciunt*] See on l. 213. "Hold you to bail," as if *you* had been the aggressor.

303, 304.] "when the shops are all closed:" so that you have no chance of assistance.

Fixa catenatae siluit compago tabernae.
Interdum et ferro subitus grassator agit rem,
Armato quoties tutae custode tenentur
Et Pomtina palus et Gallinaria pinus.
Sic inde huc omnes, tamquam ad vivaria, currunt.
Qua fornace graves, qua non incude catenae?
Maximus in vinciis ferri modus, ut timeas, ne
Vomer deficiat, ne marrae et sarcula desint.
Felices proavorum atavos, felicia dicas
Saecula, quae quondam sub regibus atque tribunis
Viderunt uno contentam carcere Romam.

"Farewell."

His alias poteram et plures subnectere causas:
Sed jumenta vocant, et sol inclinat: eundum est.
Nam mihi commota jam dudum mulio virga
Innuit. Ergo vale, nostri memor, et, quoties te
Roma tuo, refici properantem, reddet Aquino,
Me quoque ad Helvinam Cererem vestramque Dianam
Convelle a Cumis. Satirarum ego, ni pudet illas,
Adjutor, gelidos veniam caligatus in agros.

306—309.] The country police is so effective, that the thieves are all driven back to Rome. For a description of the Pomptine marsh and Gallinaria sylva, see Macleane's Juvenal ad loc. 'Pinus' stands here for 'sylva.'

309. *Qua [non] fornace*, &c.]

ib. *catenae*] sub. "conficiuntur."

310. *modus*] Measure; i. e. quantity. Sub. "absumitur."

312. *proavorum atavos*] "The great-grandfathers' grandfathers of our great-grandfathers."

313. *tribunis*] sub. "plebis." "The republic;" the 'tribunate' being the characteristic feature of Roman freedom. The emperors were elected "tribuni plebis;" see note on Sat. ii. 163—168. But the office was then of course merely nominal.

314. *uno carcere*] the Carcer Mamertinus. It was built by Ancus Martius, but enlarged by Serv. Tullius, and thence called the Tullianum. It adjoined the Forum.

319. *tuo*] Aquinum was Juvenal's birth-place.

320, 321.] Give me an invitation there *also*.

320. *Helvinam Cererem*] i. e. her temple at Aquinum, near the spring Helvinus. The ruins of it, with those of the temple of Diana ('vestram Dianam'), are said still to exist there.

321. *a Cumis*] Fabricius is about to settle there (l. 2).

ib. *ni pudet illas*] If they will not be ashamed of such poor company.

322.] 'Caliga' was the soldier's shoe (see note on l. 248). Hence 'caligatus' (metaphor.); "equipped for fighting;" i. e. for attacking the vices of the day. The choice seems to lie between the above explanation and none. For this passage, 'caliga' *should* mean a stout country shoe;—but it does not.

SATIRA IV.

A CABINET COUNCIL.

"Crispinus again."

Ecce iterum Crispinus! Et est mihi saepe vocandus
Ad partes, monstrum nulla virtute redemtum
A vitiis, aeger, solaque libidine fortis.
Quid refert igitur, quantis jumenta fatiget
Porticibus? quanta nemorum vectetur in umbra?
Jugera quot vicina foro, quas emerit aedes?
Nemo malus felix; minime corruptor et idem
Incestus, cum quo nuper vittata jacebat
Sanguine adhuc vivo terram subitura sacerdos.
Sed nunc de factis levioribus: et tamen alter
Si fecisset idem, caderet sub judice morum.

1. *iterum*] Juvenal had attacked him in Sat. i. 26.

2. *ad partes*] To (play) his part. Actors were said 'agere primas, secundas partes.'

5, 6. *quantis—umbra*] The porticoes of private houses were large enough to admit carriages. See Sat. vii. 178 and note. They were planted with trees: so Hor. Od. iii. 10. 5, 6, "nemus inter pulcra satum tecta remugiat Ventis."

9. *incestus*] Here, one who has defiled a *Vestal*, the latter being consecrated.

9, 10. *vittata sacerdos*] i. e. a Vestal, from the fillet they wore.

10.] A Vestal who had been unchaste was buried alive in the Campus Sceleratus near the Colline gate. She was conducted thither by the Pontifex Maximus, and placed in an underground vault, with a couch, a lamp, and a small quantity of food. The earth was then filled in over her. This punishment dated from the first Tarquin:—the laws of Numa prescribed stoning only. It is not known who was the Vestal here referred to.

12. *caderet sub*] "be condemned by."

ib. *judice morum*] Under the republic, this was the censor's office. In making out the census, he appended a remark (nota censoria) to the name of any citizen who had been guilty of private or political misconduct. The consequence of such a censure was the citizen's "ignominia," which however did not affect his private rights, although he lost some political privileges. It differed from the "infamia," which resulted from a conviction for crime, or, in some cases, from its mere perpetra-

Nam quod turpe bonis, Titio Seioque, decebat
Crispinum. Quid agas, quum dira et foedior omni
Crimine persona est? Mullum sex millibus emit,
Aequantem sane paribus sestertia libris,
Ut perhibent, qui de magnis majora loquuntur.
Consilium laudo artificis, si munere tanto
Praecipuam in tabulis ceram senis abstulit orbi.
Est ratio ulterior, magnae si misit amicae,
Quae vehitur clauso latis specularibus antro.
Nil tale exspectes: emit sibi. Multa videmus,
Quae miser et frugi non fecit Apicius. Hoc tu,
Succinctus patria quondam, Crispine, papyro?
Hoc pretium squamae? Potuit fortasse minoris

tion. The "ignominia" might be removed by subsequent censors, or remedied by amendment, while the "infamia" was perpetual.

Here, by 'judice morum' is meant Domitian, who had revived the office in his own person, and exercised it with severity; of course, sparing his own favourites. See Sueton. Domit. cap. 8; and cf. Sat. ii. 29, 30 and note. The purchase of the mullet by Crispinus was an offence against the "leges sumtuariae," and therefore properly cognizable by the censor.

13. *Titio Seioque*] Generally, for any good man; "A" and "B." They were the names used in discussing points mooted in legal treatises.

15. *crimine*] "imputation of crime."

ib. *persona*] "The offender."

15, 16.] See note on Sat. i. 106, "Aequantem . . . libris:" "squaring in fact the 'sestertia' to match the pounds."

18—22.] "There might be some excuse if he had bought it as a legacy-hunter's present. But no, it was for his own eating." Cf. Sat. iii. 126—130; v. 98. 137—142; vi. 38—40; x. 202; xii. 93—130; and cf. Horace's description of Ulysses turned 'captator,' Sat. ii. 5.

18. *Consil. laudo artificis*] "I (*should*) praise the designer's cleverness, if" &c.; i. e. I should recognize the artist's hand.

19. *praecipuam ceram*] "The first place in the rich man's will;" lit. 'first wax in the tablets.' See note on Sat. i. 63. The meaning is, got named either as sole 'haeres,' or for the principal share among several 'cohaeredes.'

20. *magnae amicae*] See note on Sat. iii. 129.

21. *specularibus*] See Sat. iii. 242, and note. 'Antro,' from the size of the litter.

22, 23. *multa—Apicius*] "Apicius was abstemiousness itself to what we now see." There were three famous epicures of this name, the most distinguished of whom flourished under Tiberius;—M. Gabius Apicius.

23. *miser*] "mean."

24. *Succinct. patria papyro*] "Bustling about in thy native papyrus." Coarse tunics were made of this material. 'Succinctus' comes to mean 'active' or 'bustling,' from the belt ('cinctus' or 'cinctura') with which the tunic was fastened up round the waist when the wearer was in motion, and which was removed at other times. Cf. Sat. viii. 162. For the same reason, 'discinctus' means 'lazy.'

ib. *patria*] Because Crispinus came from Egypt. See Sat. i. 26.

Piscator, quam piscis, emi. Provincia tanti
Vendit agros; sed majores Appulia vendit.
Quales tunc epulas ipsum glutisse putemus
Endoperatorem, quum tot sestertia, partem
Exiguam et modicae sumtam de margine coenae,
Purpureus magni ructarit scurra Palati,
Jam princeps Equitum, magna qui voce solebat
Vendere municipes Pharia de merce siluros?
Incipe, Calliope; licet et considere; non est
Cantandum, res vera agitur. Narrate, puellae
Pierides: prosit mihi, vos dixisse puellas!

A fisherman's gift.

Quum jam semianimum laceraret Flavius orbem
Ultimus, et calvo serviret Roma Neroni,
Incidit Adriaci spatium admirabile rhombi
Antedomum Veneris, quam Dorica sustinet Ancon,

26, 27.] "You might buy a large estate in the provinces at that price, or nearer home a still larger one." Landed investments in the provinces were in fashion, which lowered the price of even good land in Italy. 'Appulia' is used with particular force, as it was the best grazing-land in Italy. See Sat. ix. 55 and note.

29. *endoperatorem*] Lengthened form of 'imperator.' 'Endo' or 'indu' stood for 'in' in the old Latin.

31. *Palati*] The Palatine hill; originally Pallanteum, and shortened into Palatium. Under Augustus, it became the imperial residence, and was entirely occupied by buildings of the Court, with a temple of Apollo, and public library contiguous. See Hor. Ep. i. 3. 17, "Scripta Palatinus quaecunque accepit Apollo." In the Latinity of the empire it is therefore equivalent to our "palace."

32. *princeps Equitum*] Probably no office is designated; the term merely means "a leading man amongst."

33. *municipes—siluros*] "the compatriot shads of his Pharian stock-in-trade." Crispinus was an Egyptian; see l. 24 and note; hence the shads are called his 'municipes' or fellow-burghers. He had probably hawked them dried about the villages. 'Pharia' means Egypt generally, from the well-known Pharos.

34, 35. *licet et considere—cantandum*] "And you may as well be seated about it, for it is grave earnest—no mere trick of poetry."

35. *puellae*] transl. "maids."

37, 38.] Vespasian, the first of the Flavia gens who became emperor, was succeeded by his sons Titus and (subsequently) Domitian. With the latter the Flavian dynasty terminated at this period, although it was revived in the Constantines.

38. *calvo Neroni*] "Nero the bald;" as if it were an epithet by which one monarch was distinguished from a predecessor of the same name. The meaning of course is that Domitian was Nero over again in tyranny. From a passage in Ausonius, the nickname would seem to have been given by others besides Juvenal. Domitian was extremely sensitive on the score of his baldness.

ib. *serviret*] Domitian was the first emperor who assumed the title of "Dominus."

40. *Dorica*] Ancon is a sea-port in Picenum, on the Adriatic; the modern Ancona. It was colonized

Implevitque sinus: neque enim minor haeserat illis,
Quos operit glacies Maeotica, ruptaque tandem
Solibus, effundit torpentis ad ostia Ponti,
Desidia tardos, et longo frigore pingues.
Destinat hoc monstrum cymbae linique magister
Pontifici summo. Quis enim proponere talem
Aut emere auderet, quum plena ea litora multo
Delatore forent? dispersi protenus algae
Inquisitores agerent cum remige nudo,
Non dubitaturi fugitivum dicere piscem,
Depastumque diu vivaria Caesaris, inde
Elapsum veterem ad dominum debere reverti.
Si quid Palfurio, si credimus Armillato,
Quidquid conspicuum pulcrumque est aequore toto,
Res fisci est, ubicumque natat. Donabitur ergo,

by Syracusan exiles in the reign of Dionysius, B.C. 330. Syracuse itself was colonized from Corinth; and Corinth was conquered by the Dorians on the return of the Heracleidae to Peloponnesus. Ancon was therefore of Doric extraction, and is hence called 'Dorica' here.

41. *sinus*] The folds of the net.

43. *Ponti*] sub. "Euxini." The turbots which thus descended from the sea of Azoff (Palus Maeotis) into the Euxine formed a considerable item of traffic at Byzantium. See Tac. Ann. xii. 63.

46. *Pontifici summo*] i. e. Maximo. This was one of the titles assumed by the emperors. The Pontifex Maximus was the head of the college of five pontifices appointed by Numa, but eventually (under Sulla) increased to fifteen. They were a self-elected body ('cooptati'). After the 'lex Domitia' however (B.C. 104) the election was practically transferred to the comitia of the tribes, the college receiving what we should call a "congé d'élire" to choose their nominee. The pontifices had the general control of religion, thus differing from the priests attached to particular temples, whose functions were merely ministerial. The duties of the college were detailed in the 'libri pontificales' of Numa. They consisted chiefly in regulations of ritual, and in deciding on the admission or exclusion of new objects of worship. The pontifices also acted as judges in causes affecting religion.

The Pontifex Maximus was always chosen from the highest families, and the office was compatible with civil and military appointments. Thus the Pontifex Maximus was frequently consul; see Livy xxviii. 38. He was not, however, until the later period of the republic, allowed to leave Italy.

ib. *proponere*] sub. "venalem." "Expose for sale."

48. *protenus*] "In one hour."

48, 49.] "There would be officials all over the place, hunting up the sea-weed, and litigating with the fisherman."

53. *Si*] "In fact if."

ib. *Palfurio, Armillato*] Informers.

55. *Res fisci*] Under the empire, the public revenue was distributed in two classes. That administered by the emperors was called 'fiscus' (lit. a basket). That which remained

Ne pereat. Jam letifero cedente pruinis
Auctumno, jam quartanam sperantibus aegris,
Stridebat deformis hyems, praedamque recentem
Servabat: tamen hic properat, velut urgeat Auster.
Utque lacus suberant, ubi, quamquam diruta, servat
Ignem Trojanum et Vestam colit Alba minorem,
Obstitit intranti miratrix turba parumper.
Ut cessit, facili patuerunt cardine valvae.
Exclusi exspectant admissa opsonia Patres.
Itur ad Atridem. Tum Piceus, *Accipe*, dixit,
Privatis majora focis: genialis agatur
Iste dies; propera stomachum laxare saginis,
Et tua servatum consume in saecula rhombum.
Ipse capi voluit.—Quid apertius? Et tamen illi
Surgebant cristae. Nihil est, quod credere de se
Non possit, quum laudatur Dis aequa potestas.

under the senate's control kept its old name of 'aerarium.'

55. *ubicumque natat*] Properly, it was only in certain waters that fish could be claimed by the crown. These spies however would have claimed the turbot, from its excellence, wherever taken. This was a wider ground than that of the 'inquisitores,' l. 49. The latter would only allege that the fish had escaped from the imperial preserves.

56. *pereat* "be seized."

57. *sperantibus*] Merely "anticipating." It has been rendered, "hoping that these tertian fevers would turn into quartan" (come every four days instead of three), which happens late in the autumn. But this is far-fetched.

59. *hic*] The fisherman.

60, 61.] On the destruction of Alba by Tullus Hostilius (see Livy i. 29), the temples were spared, and continued till the time of the empire. Domitian had a palace there, formerly the property of Cn. Pompeius.

61. *Vestam—minorem*] As compared with her worship at Rome; "less illustrious." The worship of Vesta existed at Alba before the foundation of Rome. See Livy i. 20;—Silvia, the mother of Romulus, was a Vestal. Numa did not supersede the worship of Vesta at Alba, although he fixed its principal site at Rome.

65. *Atridem*] The emperor.

66. *genialis agatur*] Be "devoted to the genius:" i. e. kept as a holiday. So Hor Od. iii. 17. 14, "eras genium mero Curabis." The 'genius' was a kind of guardian angel, attached to each person at birth, and having an existence coincident with and causative of his own. Hence, the 'genius' was worshipped on the birthday and other festive occasions, as the source of life and its enjoyments. In effect, this was the idea of individual life made *objective*, and invested with a distinct being;—a second self.

67. *laxare*] "distend."

ib. *saginis*] With delicacies. Lit. 'saginae' are a cattle-feed for fattening animals.

69, 70. *Et tamen — cristae*] "Gross as this flattery was, the emperor's *comb* began to rise under it."

71. *potestas*] "*office*" used for

What is to be done with it?—the council summoned. Its members,

Sed deerat pisci patinae mensura. Vocantur
Ergo in concilium proceres, quos oderat ille;
In quorum facie miserae magnaeque sedebat
Pallor amicitiae. Primus, clamante Liburno,
Currite! jam sedit! rapta properabat abolla
Pegasus, adtonitae positus modo villicus Urbi:
(Anne aliud tunc Praefecti?) quorum optimus hic atque
Interpres legum sanctissimus, omni quamquam
Temporibus diris tractanda putabat inermi
Justitia. Venit et Crispi jucunda senectus,
Cujus erant mores qualis facundia, mite
Ingenium. Maria ac terras populosque regenti
Quis comes utilior, si clade et peste sub illa
Saevitiam damnare et honestum ferre liceret
Consilium? Sed quid violentius aure tyranni,
Cum quo de pluviis aut aestibus aut nimboso
Vere loquuturi fatum pendebat amici?
Ille igitur numquam direxit brachia contra
Torrentem; nec civis erat, qui libera posset
Verba animi proferre, et vitam impendere vero.
Sic multas hyemes atque octogesima vidit

"official." Cf. Sat. x. 100. Here, of course, it means the emperor.

75. *Liburno*] "slave." Cf. Sat. iii. 240.

76. *sedit*] sub. "princeps."

77. *Pegasus*] An eminent jurist made 'praefectus urbi' by Domitian. The 'praefectus urbi' was the 'custos urbis' of the regal period and early republic;—the king's (and afterwards the consul's) substitute, for the discharge of their functions, *within the city*, when absent. When the 'praetor urbanus' (third *consul*) was instituted, his office, which was identical with that of the 'custos urbis,' absorbed the latter. Its shadow, however, was still retained under the title of 'praefectus urbi,' and for the purpose only of celebrating the Feriae Latinae.' Under the empire, the 'praefectus urbi' again recovered the functions of the ancient 'custos,' the office of 'praetor urbanus' being absorbed into it in turn.

77, 78.] "Recently appointed as bailiff to the scared city. For were the 'praefecti' (urbi) any thing else then than bailiffs of the emperor?" 'Adtonitae,' "stupor-struck;" i. e. by Domitian's tyranny. Unless it means, "surprised at so good an appointment."

78—81.] Good as Pegasus was, and bad as the times were, he was fain to acquiesce in the disarming of Justice; i. e. in the submission of law and constitutional right to the ruler's will. The statue of Justice had always a sword in one hand.

81. *Crispi*] Crispus Vibius, a distinguished orator of this period.

82, 83.] "Whose character was gentle like his oratory." 'Mite,' sub. "cujus erat."

87, 88. *pluviis—vere*] The most trivial topics.

Solstitia, his armis illa quoque tutus in aula.
Proximus ejusdem properabat Acilius aevi,
Cum juvene indigno quem mors tam saeva maneret
Et Domini gladiis tam festinata. Sed olim
Prodigio par est in nobilitate senectus.
Unde fit, ut malim fraterculus esse Gigantis.
Profuit ergo nihil misero, quod cominus ursos
Figebat Numidas, Albana nudus arena
Venator. Quis enim jam non intelligat artes
Patricias? quis priscum illud miretur acumen,
Brute, tuum? Facile est barbato imponere regi,
Nec melior vultu, quamvis ignobilis, ibat
Rubrius, offensae veteris reus atque tacendae,
Et tamen improbior satiram scribente cinaedo.
Montani quoque venter adest, abdomine tardus,
Et matutino sudans Crispinus amomo,
Quantum vix redolent duo funera; saevior illo

93. *illa—in aula*] Even in that court.

94. *Acilius*] M. Acilius Glabrio. His son of the same name (the 'juvene' of l. 95) was put to death by Domitian. He had been consul with Trajan, A.D. 91.

98. *fraterculus—gigantis*] (γηγενοῦς) i. e. 'terrae filius;' a cant phrase of the period for a "nobody." See Pers. Sat. vi. 57. 59, "progenies terrae . . . terrae est jam filius;" also Cic. Att. i. 13, "terrae filio nescio cui."

99—101.] The younger Glabrio had done this, that Domitian might not fear his taking any part in politics. 'Albana arena:' at the emperor's private amphitheatre, in his Alban palace. See note on l. 60, 61.

100. *Numidas*] It is said that there are no bears in Africa. Juvenal, however, follows Virgil (Aen. v. 37).

101—103.] The well-known story of Brutus's disguise under Tarquin, Livy i. 56.

103. *barbato—regi*] "an old-world monarch." Lit. "bearded," shaving having been first introduced at Rome by Ticinius Maena, B.C. 300.

104. *melior*] "happier."

ib. *quamvis ignob.*] "though protected by his obscurity."

105. *Rubrius*] Gallus Rubrius. He is said to have seduced Domitian's niece, Julia; see note on Sat. ii. 31. Hence the 'offensae veteris.'

106.] "And yet more unblushing in his censure of others than even our imperial satirist of his own vices." Nero is meant. He had published a satire on Quintianus for effeminacies of which the emperor was himself equally guilty.

107. *Montani*] Curtius Montanus. He is the Curtius of Sat. xi. 34, "an Curtius et Matho, buccae," and therefore a mouthing orator like Matho. Under Nero and the subsequent reigns he had made some stand for freedom. He seems now to have become subservient enough.

108. *matutino*] The use of unguents in the forenoon was marked dissipation.

109. *duo funera*] Perfumes were thrown on the funeral pile, as soon as the fire had caught.

Pompeius tenui jugulos aperire susurro;
Et, qui vulturibus servabat viscera Dacis,
Fuscus, marmorea meditatus proelia villa;
Et cum mortifero prudens Veiento Catullo,
Qui numquam visae flagrabat amore puellae
(Grande et conspicuum nostro quoque tempore monstrum),—
Caecus adulator dirusque a ponte satelles,
Dignus Aricinos qui mendicaret ad axes,
Blandaque devexae jactaret basia rhedae.
Nemo magis rhombum stupuit; nam plurima dixit
In laevam conversus; at illi dextra jacebat
Belua. Sic pugnas Cilicis laudabat, et ictus,
Et pegma, et pueros inde ad velaria raptos.
Non cedit Veiento, sed, ut fanaticus, oestro
Percussus, Bellona, tuo, divinat et, *Ingens*
Omen habes, inquit, *magni clarique triumphi:*
Regem aliquem capies, aut de temone Britanno
Excidet Arviragus: peregrina est belua: cernis

109, 110. *Pompeius*] Probably Pomp. Rufus, a noted informer of the day.

112. *Fuscus*] i. e. Cornelius Fuscus. He had been an active officer under Vespasian, but subsequently retired into private life. It would seem however, from l. 112, that he still retained his military tastes. In the Dacian war he was despatched by Domitian against Decebalus, but was surprised by the latter, his army routed, and himself slain. Hence "vulturibus Dacis," l. 111.

113. *Veiento*] See note on Sat. iii. 185.

ib. *Catullo*] Another noted informer; hence 'mortifero.'

114. *numquam visae*] He was blind.

116. *dirusque a ponte satelles*] "a hateful, cringing satellite." The idea 'a ponte' is amplified in the two following lines. Mendicants took their stand on bridges (see Sat. v. 8), or frequented roads, such as that leading to Aricia.

118. *devexae*] Descending the hill. Aricia lay in a deep valley, over which the 'Via Appia' was carried on a causeway; but the hill ('clivus Aricinus') was still a steep one.

ib. *jactaret basia*] i. e. kissing his hand to the travellers. See note on Sat. iii. 106.

121. *laudabat*] "would praise."

ib. *Cilicis*] Some famous gladiator from that country.

122. The 'pegma' was a platform on which the actors were raised and lowered by concealed machinery.

ib. *velaria*] For 'velum';—a cotton awning spread over the theatre as a protection against the sun. Cf. Lucr. iv. 73, "magneis intenta theatreis Per malos volgata trabeisque trementia fluctant."

123. *Non cedit*] Does not yield to Catullus in flattery.

ib. *fanaticus*] Note on Sat. ii. 112.

127. *Arviragus*] A British king, who is inferred from this passage to have been then in arms against Rome. There is no other mention of the fact.

Erectas in terga sudes?—Hoc defuit unum
Fabricio, patriam ut rhombi memoraret et annos.
deliberations. "Quidnam igitur censes? conciditur?" *Absit ab illo*
Dedecus hoc, Montanus ait. *Testa alta paretur,*
Quae tenui muro spatiosum colligat orbem.
Debetur magnus patinae subitusque Prometheus.
Argillam atque rotam citius properate. Sed ex hoc
Tempore jam, Caesar, figuli tua castra sequantur.
decision. Vicit digna viro sententia. Noverat ille
Luxuriam imperii veterem, noctesque Neronis
Jam medias, aliamque famem, quum pulmo Falerno
Arderet. Nulli major fuit usus edendi
Tempestate mea. Circeis nata forent, an
Lucrinum ad saxum Rutupinove edita fundo
Ostrea, callebat primo deprendere morsu;
Et semel adspecti litus dicebat echini.
Surgitur, et misso proceres exire jubentur
Concilio, quos Albanam dux magnus in arcem
Traxerat adtonitos, et festinare coactos,
Tamquam de Cattis aliquid torvisque Sygambris
Dicturus, tamquam e diversis partibus orbis
Anxia praecipiti venisset epistola penna.

126. *sudes*] lit. stakes sharpened at the end for fighting. Here, the prickly fins of the fish.

129. *Fabricio*] i. e. Veiento.

130. *Quidnam—conciditur*] The emperor speaks. 'Quidnam censes' is a technical phrase. The senate, as a whole, was said 'censere.' Its members were asked individually, 'Quid censes?' 'Conciditur:' "is it to be cut up?"

132. *colligat*] Comprise.

133. *Prometheus*] i. e. a potter. Prometheus made men of clay. See Sat. xiv. 35; and Hor. Od. i. 16. 13, 14, "Prometheus, addere *principi Limo* coactus particulam undique desectam."

134. *Argillam atque rotam*] To make the dish.

136. *aliam famem*] "Second appetite." The Romans produced this after a full meal by powerful stimulants, or more frequently by vomiting.

140. *tempestate*] For 'tempore.'

140, 141. *Circeis—Lucrinum—saxum*] See Sat. viii. 86, and note.

141. *Rutupino*] From Rutupiae; —Richborough, near Sandwich, on the Kentish coast.

147.] The Sygambri, a people on the Rhine, had been subdued by Augustus. Domitian himself had celebrated a triumph over the Catti, although with little to show for it. The Catti were a German nation, and the passage shows the uneasiness already felt with regard to these northern tribes.

149. *praecipiti—penna*] Probably merely "on headlong wing," as a

Alas! for Rome.

Atque utinam his potius nugis tota illa dedisset
Tempora saevitiae, claras quibus abstulit Urbi
Illustresque animas impune et vindice nullo!
Sed periit, postquam cerdonibus esse timendus
Coeperat. Hoc nocuit Lamiarum caede madenti.

metaphor for "swiftly." It has been thought to refer to carrier-pigeons; while the Scholiast states that letters with bad news had a feather tied to them. But these are mere surmises. A *victory* was announced by bay-leaves being tied in the letter ('laureatae literae').

153. *periit*] Domitian was murdered by conspirators, A.D. 96.

ib. *cerdonibus*] The vulgar. Lit. the cobblers.

154. *Lamiarum*] The aristocracy. "Aeli vetusto nobilis ab Lamo," Hor. Od. iii. 17. 1. But Domitian had murdered an Aelius Lamia, whom he had previously deprived of his wife. Suet. Dom. i.

SATIRA V.

A DEAR DINNER.

Starvation *versus* patronage.

Si te propositi nondum pudet, atque eadem est mens,
Ut bona summa putes, aliena vivere quadra;
Si potes illa pati, quae nec Sarmentus iniquas
Caesaris ad mensas, nec vilis Galba tulisset:
Quamvis jurato metuam tibi credere testi.
Ventre nihil novi frugalius. Hoc tamen ipsum
Defecisse puta, quod inani sufficit alvo:
Nulla crepido vacat? nusquam pons et tegetis pars
Dimidia brevior? Tantine injuria coenae?
Tam jejuna fames? quum possit honestius, illic
Et tremere et sordes farris mordere canini.

How you earned your dinner.

Primo fige loco, quod tu discumbere jussus
Mercedem solidam veterum capis officiorum.—
(Fructus amicitiae magnae cibus. Imputat hunc rex,

2. *quadra*] "trencher."

3. 4.] Sarmentus was the parasite of Augustus, Galba of Tiberius. The former is perhaps the Sarmentus ridiculed by Horace, Sat. i. 5. 52 seqq.

8, 9.] "Can you not beg?"

8. *crepido—pons*] See note on iv. 116. 'Crepido' is the raised footway on the bridge or suburban road, on which beggars posted themselves.

ib. *tegetis*] The mendicant's sleeping-mat.

9. *dimidia brevior*] "though reduced to (lit. by) half." Cf. Sat. viii. 4.

ib. *Tantine—coenae*] "Is the robbery of a supper so dear-priced?" Lit., it would be "injuria amissae coenae;"—the wrong done your stomach in depriving it of a supper. Cf. Virg. Aen. iii. 256, "caedisque injuria nostrae." The rendering, "Do you price so high the supper where you meet with so much insult?" seems feeble.

10. *possit*] scil. "fames." "Your hunger."

ib. *illic*] on the beggar's mat.

12, 13.] "Say now, you *are* asked to dine; have at last got *some* substantial equivalent for years of attendance."

14. *amicitiae magnae*] "your great man's acquaintance."

ib. *imputat*] "keeps an account of it."

Et, quamvis rarum, tamen imputat.)—Ergo duos
post
Si libuit menses neglectum accire clientem,
Tertia ne vacuo cessaret culcita lecto:
Una simus, ait. Votorum summa! Quid ultra
Quaeris? Habet Trebius, propter quod rumpere
somnum
Debeat et ligulas dimittere, sollicitus, ne
Tota salutatrix jam turba peregerit orbem
Sideribus dubiis, aut illo tempore, quo se
Frigida circumagunt pigri sarraca Bootae.
How you enjoyed it; Qualis coena tamen? Vinum, quod succida nolit
Lana pati: de conviva Corybanta videbis.

17. *tertia—lecto*] "lest the third cushion on a spare couch should be unemployed;" i. e. just to fill up a vacant place. This refers to the arrangements of the 'triclinium.' The couches ('lecti') formed three sides of a parallelogram round the table, while the bottom was left open to allow of the slaves placing the dinner. Each couch held three, who reclined on their *left* side, leaning on a cushion placed under the elbow;—the "culcita" here. The right hand was thus left free for eating, for which they leant forward, returning to the left elbow when satisfied.

The guests were arranged in numerical order, beginning with the *right-hand* couch (as you stood at the bottom or open side), the guest nearest the bottom being No. 1, the next No. 2, and the next No. 3, which completed the 'summus (first) lectus.' The 'medius lectus' (that at the top) was similarly arranged, and so on to No. 9, who lay nearest to the bottom on the left-hand couch, 'imus lectus.' As the guests all lay in the same direction, the head of No. 2 (who was therefore said 'jacere infra') rested nearly in the bosom of No. 1, who was said 'jacere supra;' that of No. 3 in No. 2, and so on. The 'medius lectus' was the most honourable of the three, and the centre place the most honourable in each couch. See the description of Nasidienus' dinner, Hor. Sat. ii. 8. 20—23.

19—23.] "Trebius (the parasite) surely has *now* what he has been dancing attendance for."

20. *lig. dimittere*] Leave his shoestrings untied from haste.

21. *peregerit orbem*] "made their round." For 'salutatrix,' see note on Sat. iii. 129.

22, 23]. "At daybreak, or even in the depth of night." Lit. "when the stars are paling, or while the chill wain of Bootes is still lazily wheeling round."

24. *succida*] Newly shorn. Lit. 'succidus' is "having the juice in it," like fresh-gathered fruit. Here it is applied by metaphor to recently shorn wool, out of which the dirt has not been washed.

24, 25. *quod—pati*] It appears from Pliny, that wool, saturated with wine or other fluids, was used in external applications. The rubbing of the sheep themselves with wine-lees after shearing cannot possibly be meant, as has been supposed.

ib. *nolit—pati*] "would refuse to absorb."

25. *Corybanta*] "A maniac;"—the wine is so fiery. The Corybantes were the priests of Cybele, whose worship was celebrated with wild

the wine; Jurgia proludunt; sed mox et pocula torques
Saucius, et rubra deterges vulnera mappa,
Inter vos quoties libertorumque cohortem
Pugna Saguntina fervet commissa lagena.
Ipse capillato diffusum consule potat
Calcatamque tenet bellis socialibus uvam,
Cardiaco numquam cyathum missurus amico.
Cras bibet Albanis aliquid de montibus, aut de
Setinis, cujus patriam titulumque senectus
Delevit multa veteris fuligine testae;
Quale coronati Thrasea Helvidiusque solebant

music and dances. See Hor. Od. i. 16. 7, 8. "Non acuta Si geminant Corybantes aera."

29. *Pugna—commissa*] "battle joined with." Cf. Sat. i. 163.

ib. *Saguntina*] A cheap but useful pottery was manufactured at Saguntum in Spain.

30. *diffusum*] "sub. vinum." "Bottled." Lit. poured from the cask into the amphora. Cf. Hor. Ep. i. 5, 4, "Vina bibes iterum Tauro diffusa."

ib. *capillato consule*] "years ago." Lit. 'when a Consul still wore his hair long.' This was the case till B.C. 300, when the contrary practice was introduced; — simultaneously with that of shaving. See note on Sat. iv. 103.

31.] Imitation of Hor. Od. iii. 14. 18, "cadum Marsi memorem duelli." The "bellum sociale" broke out B.C. 90, and was terminated in the following year by Pompeius Strabo. It was a revolt of the allied states ("socii") of Italy, with the exception only of the Latins, Tuscans, and Umbrians. The revolt was provoked by the jealousy of the "socii" at their continued exclusion, as a body, from the Roman citizenship. On the termination of the war, this point was judiciously conceded: see note on Sat. iii. 34. The Italian states having thus become an integral part of the commonwealth, the term "socii" was now transferred to allied states out of Italy.

It should be observed that the complete term for the Italian allied states had been "socii Latini," (or 'nomen Latinum,') i. e. "socii *et* Latini;" the inhabitants of Latium having, from their early connexion with Rome, the privilege of being thus distinguished from the "socii" of the rest of Italy. See Sat. viii. 256, "auxiliis (i. e. 'sociis') atque omni pube Latina."

32. *cyathum*] A Roman measure; —$\frac{1}{12}$ of a pint ("sextarius").

34. *Setinis*] From Setia in the Pomptine marshes. Under the empire, its wines to some extent superseded those of Campania.

36, 37.] "Wine fit only for a festival." The *particular* festival instanced is remarkable as showing Juvenal's attachment to republican institutions. It is one which he supposes Thrasea and Helvidius to have kept on the birthdays of the "liberators of their country;"—the Bruti (the two "patriots" of that name), and Cassius. Thrasea (P. Thrasea Poetus), and Helvidius (Priscus Helvidius, the son-in-law of Thrasea), were both famous for the independence they professed under the empire. The former was murdered by Nero A.D. 66. The latter, after being banished by Nero, and recalled by Galba, was again banished by Vespasian (whom he refused to recognize as emperor) and finally executed by his order.

36. *solebant*] sub. "bibere."

the drinking-vessels;

Brutorum et Cassi natalibus. Ipse capaces
Heliadum crustas et inaequales beryllo
Virro tenet phialas : tibi non committitur aurum ;
Vel, si quando datur, custos affixus ibidem,
Qui numeret gemmas unguesque observet aduncos.
Da veniam: praeclara illic laudatur iaspis.
(Nam Virro, ut multi, gemmas ad pocula transfert
A digitis, quas in vaginae fronte solebat
Ponere zelotypo juvenis praelatus Iarbae.)
Tu Beneventani sutoris nomen habentem
Siccabis calicem nasorum quatuor, ac jam
Quassatum, et rupto poscentem sulphura vitro.

the water;

Si stomachus domini fervet vinoque ciboque,
Frigidior Geticis petitur decocta pruinis.
Non eadem vobis poni modo vina querebar ?—

the attendance;

Vos aliam potatis aquam. Tibi pocula cursor
Gaetulus dabit, aut nigri manus ossea Mauri,
Et cui per mediam nolis occurrere noctem,

37—39. *Ipse—Virro*] Your entertainer.

37, 38. *capaces Heliadum crustas*] "The ample embossments of the Heliades;" i. e. of *amber*. It means, of course, the goblets to which the embossed work ("crustae") was attached. See note on Sat. i. 76. The Heliades were Phaeton's sisters, whose tears were turned to amber.

38. *inaequales*] "studded."

42.] Sarcastically. "Perhaps though we must excuse him;—the jasper on that cup *is* celebrated."

43—45.] The jewels on plate were probably moveable, like the 'crustae,' and, in Virro's case, were perhaps set either for wearing on the finger, or affixing to a goblet when at table. Hence, "ad pocula transfert a digitis." By the "quas solebat" it is not meant that Aeneas (see next note) wore these identical gems. What *he* put on his scabbard, Virro, and those like him, ("ut multi,") displayed alternately on their hands and drinking-cups.

45. *praelatus*] i. e. by Dido. See Virg. Aen. iv. 36, 37, "despectus Iarbas, Ductoresque alii." The "juvenis" is of course Aeneas.

46. *Beneventani sutoris*] Vatinius, a favourite and spy of Nero, formerly a cobbler of Beneventum. Drinking-cups with nozzles were introduced by him, and called "Vatinia" in consequence. See Mart. Ep. xiv. 96, "sutoris calicem monumenta Vatini Accipe;" also note on l. 48 of this Sat.

48. *quassatum*] "cracked."

ib. *rupto—vitro*] The exchange of broken glass for sulphur is mentioned in Martial, Ep. i. 41. 4, 5, "Qui pallentia sulphurata fractis Permutant vitreis." Cf. Ep. x. 3. 3, 4, "Quae sulphurato nolit emta ramento Vatiniorum proxeneta fractorum."

50. *decocta*] sub. "aqua." Water boiled, and afterwards cooled with snow.

51.] "Non" is construed with "eadem," and "modo" with "querebar."

52. *cursor*] A lackey, who ran before carriages; i. e. a mere outdoor servant, had in to wait. This made the indignity the greater.

Clivosae veheris dum per monumenta Latinae.
Flos Asiae ante ipsum, pretio majore paratus,
Quam fuit et Tulli census pugnacis, et Anci,
Et, ne te teneam, Romanorum omnia regum
Frivola. Quod quum ita sit, tu Gaetulum Ganymedem
Respice, quum sities. (Nescit tot millibus emtus
Pauperibus miscere puer : sed forma, sed aetas
Digna supercilio.)—Quando ad te pervenit ille?
Quando vocatus adest calidae gelidaeque minister?
Quippe indignatur veteri parere clienti,
Quodque aliquid poscas et quod se stante recumbas.
Maxima quaeque domus servis est plena superbis.
the bread; Ecce alius quanto porrexit murmure panem
Vix fractum, solidae jam mucida frusta farinae,
Quae genuinum agitent, non admittentia morsum.
Sed tener et niveus mollique siligine factus
Servatur domino. Dextram cohibere memento.
Salva sit artoptae reverentia. Finge tamen te
Improbulum, superest illic, qui ponere cogat
"Vis tu consuetis, audax conviva, canistris
Impleri, panisque tui novisse colorem?"
Scilicet hoc fuerat, propter quod saepe, relicta

55.] See note on Sat. i. 171. These tombs must have afforded great facilities for highway robbery.

57. *Tulli pugnacis*] See Virg. Aen. vi. 814, 815, "Otia qui rumpet patriae, residesque movebit Tullus in arma viros."

ib. *census*] "property." The word first means the register of persons and property made by the censor every five years, and by which the 'ordo' of each individual was ascertained. See note on Sat. viii. 2. It then comes to mean the qualification itself as stated in the register: and thus, at last, merely "property."

59. *frivola*] "chattels."

59—63.] "So mind, if thirsty, you are to summon only your black Ganymede" (the "cursor" of l. 52, 53);—"the page won't serve you. Well; there is some excuse for *him;* —he is young, and good-looking. But, in reality, even the blackamoor ('ille,' l. 62) does not come to you once in ten times."

61. *miscere*] sub. "pocula:"—"compound the wine and water for." The continental practice is familiar.

63. *calidae—gelidae*] sub. "aquae."

68. *Vix fractum*] So stale that it has to be *broken in pieces*, not cut; —and even this is done with some difficulty.

69. *genuinum*] sub. "dentem." "Y our jaw-tooth."

72, 73.] "Keep your distance from the fancy-bread. Though, in fact, should you attempt a theft, you will be soon made to drop it." 'Artopta' was a kind of roll-tin for baking light bread. It is here used for the bread itself.

74, 75.] The butler speaks: 76—79. Soliloquy of the poor guest.

Conjuge, per montem adversum gelidasque cucurri
Esquilias, fremeret saeva quum grandine vernus
Jupiter et multo stillaret paenula nimbo!
the entrées; Adspice, quam longo distendat pectore lancem,
Quae fertur domino, squilla, et quibus undique septa
Asparagis, qua despiciat convivia cauda,
Quum venit excelsi manibus sublata ministri.
Sed tibi dimidio constrictus cammarus ovo
Ponitur, exigua feralis coena patella.
the oil; Ipse Venafrano piscem perfundit: at hic, qui
Pallidus affertur misero tibi caulis, olebit
Laternam. Illud enim vestris datur alveolis, quod
Canna Micipsarum prora subvexit acuta;
Propter quod Romae cum Bocchare nemo lavatur;
Quod tutos etiam facit a serpentibus atris.
the fish; Mullus erit domino, quem misit Corsica, vel quem
Tauromenitanae rupes; quando omne peractum est
Et jam defecit nostrum mare, dum gula saevit,
Retibus adsiduis penitus scrutante macello
Proxima, nec patitur Tyrrhenum crescere piscem.
Instruit ergo focum provincia: sumitur illinc,
Quod captator emat Lenas, Aurelia vendat.

77. *adversum*] "against collar."

81. *squilla*] Usually a shrimp; but here probably a large kind of lobster. "Cammarus" (84) was a small cheap kind.

84. *constrictus dimidio ovo*] "garnished with (lit. confined by) a halved egg." Cf. viii. 4; xiii. 95; xiv. 132.

85. *feralis*] on account of the eggs. On the ninth day after a funeral a sacrifice (hence called 'novendiale') was offered, followed by a feast ('silicernium'). It is supposed (although on slight authority) that eggs formed part of one or both of these.

86. *Venafrano*] sub. "oleo."

87, 88. *olebit laternam*] "smell of the lamp;" i.e. "be served with train-oil."

88. *illud*] scil. "oleum."

88, 89.] "with which some Numidian reed canoe has been freighted." "Micipsarum," for sing. "Micipsa," king of Numidia. He was the son of Masinissa, and a steady ally of the Romans. He assisted them with an auxiliary force in Spain B.C. 142, and again in the war against Numantia.

89. *subvexit*] Strictly "subvehere" is to convey *up* a stream. But it is also used for water-carriage generally.

90. *cum Bocch. nem. lav.*] Because he used this train-oil in the bath, instead of unguents. It is unknown who Bocchar was.

91.] The oil was rubbed on the body, and its smell kept snakes at a distance. But the line is suspected.

93. *Tauromen.*] Sicilian. See Macleane's Juvenal ad loc. "Since *our* sea ('mare Tyrrhenum') is used up, and has now quite failed."

97. *instruit*] "furnishes."

98. *Lenas, Aurelia*] No particular persons are referred to. The

Virroni muraena datur, quae maxima venit
Gurgite de Siculo : nam, dum se continet Auster,
Dum sedet et siccat madidas in carcere pennas,
Contemnunt mediam temeraria lina Charybdim.
Vos anguilla manet, longae cognata colubrae,
Aut glacie adspersus maculis Tiberinus, et ipse
Vernula riparum, pinguis torrente cloaca,
Et solitus mediae cryptam penetrare Suburae.
(Ipsi pauca velim, facilem si praebeat aurem.
Nemo petit, modicis quae mittebantur amicis
A Seneca, quae Piso bonus, quae Cotta solebat
Largiri ;—namque et titulis et fascibus olim
Major habebatur donandi gloria :—solum
Poscimus, ut coenes civiliter. Hoc face, et esto,
Esto, ut nunc multi, dives tibi, pauper amicis.)
Anseris ante ipsum magni jecur, anseribus par

(which suggests a humble remonstrance;)

the poul-

legacy-hunter ('captator') sends in the fish as a present, and the rich widow sells it. See note on Sat. iv. 18—22.

104. *Tiberinus*] sub. "lupus." "Tiber-pike." Horace (Sat. ii. 2. 31) gives the complete phrase.

106. *Suburae*] See note on Sat. iii. 5.

107. *Ipsi*] the host.

108—113.] "We do not expect the presents which the great formerly sent. We only ask you, when you do give an invitation, to sup with us on even terms (lit. citizenly);—not as if we were slaves or aliens."

109. *Seneca*] See note on Sat. x. 16.

ib. *Piso—Cotta*] Probably C. Calpurnius Piso and L. Aurelius Cotta. The latter was praetor B.C. 70, and a friend of Cicero. Piso was the leader of the unsuccessful conspiracy against Nero, A.D. 65. On its detection he opened his own veins, and bled to death. But perhaps the names are used at random for any of the illustrious families.

110, 111.] "For formerly the renown of munificence was deemed greater than birth or office."

110. *titulis*] The inscriptions on the 'imagines' of ancestors. Those who had filled a curule magistracy, were entitled to have a figure of themselves modelled in wax and painted. This was termed the 'jus imaginum;' and the possession of these 'imagines' by their families distinguished the 'nobiles' from the 'novi homines.' See Sat. vi. 162, 163; viii. 1—5, and notes; also note on Sat. i. 100. The curule magistracies were the offices of dictator, consul, praetor, censor, and curule aedile. They were so called, because those who served them had the right of sitting on the 'sella curulis,' the ancient symbol of royalty.

ib. *fascibus*] The well-known insignia of office of the consuls, praetors, and dictators; also of the quaestors when in the provinces. They consisted of twelve bundles of rods, each carried by a lictor. Out of Rome, the 'fasces' had an axe ('securis') projecting from the centre, and were carried before both consuls. In the city, the axes were removed, and only one consul had the lictors and fasces, the other being pre-

try and truffles; (which you didn't get;)

Altilis, et flavi dignus ferro Meleagri
Fumat aper: post hunc raduntur tubera, si ver
Tunc erit et facient optata tonitrua coenas
Majores. Tibi habe frumentum, Alledius inquit,
O Libye: disjunge boves, dum tubera mittas!

the carving;

Structorem interea (ne qua indignatio desit)
Saltantem spectes et χειρονομοῦντα volanti
Cultello, donec peragat dictata magistri
Omnia. Nec minimo sane discrimine refert,
Quo gestu lepores et quo gallina secetur.

the conversation;

Duceris planta, velut ictus ab Hercule Cacus,
Et ponere foras, si quid tentaveris umquam
Hiscere, tamquam habeas tria nomina. Quando propinat
Virro tibi, sumitque tuis contacta labellis

ceded by a single officer ('accensus'). The axe of course symbolized the power of life and death.

115. *Altilis*] sub. "gallina." A fatted hen.

116. *raduntur*] "are peeled." See Sat. xiv. 7, and note there.

116, 117.] Mushrooms require moisture.

120. *Structorem.*] The arranger of the dishes on table. The term also seems, from l. 121—124, to include the "carptor," or carver, as in Sat. xi. 136—141. In Sat. ix. 110, the latter (and correct) name is used.

121. χειρονομοῦντα] Construe as participle.

122. *dictata*] subst. plur.: "lessons."

125—127.] "As to conversing, you had best not attempt it."

125. *ictus—Cacus*] The story is well known from Virg. Aen. viii. 190 seqq. For 'duceris planta,' see l. 264, 265, "pedibusque informe cadaver Protrahitur."

127. *tamquam habeas tria nomina*] i.e. "as if you were of noble descent." A Roman who was not well-born had only two names, his own and that of his family;—our Christian and surname, in fact. Persons of good birth had a third name, indicating the 'gens,' or ancient house to which the family belonged. This additional name ended usually in 'ius,' and was, practically, a title of nobility.

Where there were three names, they were distinguished respectively as the 'praenomen,' 'nomen,' and 'cognomen.' The 'praenomen' stood first, and indicated the individual; as 'Marcus.' The 'nomen,' or title of the 'gens,' stood second; as 'Tullius.' The 'cognomen,' or surname, was placed last; as 'Cicero.'

In addition to these three names, there was occasionally a fourth, derived from some personal merit or other quality. It was called the 'agnomen,' and followed the 'cognomen;' as 'Africanus.' Occasionally, these 'agnomina' descended like the 'cognomen;' thus, both sons of Scipio were 'Africani.'

127—129.] "When does Virro ever taste the cup, and hand it to you?" This was an usual compliment to a guest, both at Greek and Roman entertainments. 'Sumitque—pocula:' "or take it from you in turn?" 'Propinare' is Latinized from προπίνειν.

Pocula? quis vestrum temerarius usque adio, quis
Perditus, ut dicat regi, Bibe? Plurima sunt, quae
Non audent homines pertusa dicere laena.
Quadringenta tibi si quis deus aut similis dîs
Et melior fatis donaret homuncio, quantus
Ex nihilo, quantus fieres Virronis amicus!
Da Trebio! Pone ad Trebium! Vis, frater, ab ipsis
Ilibus? O nummi, vobis hunc praestat honorem,
Vos estis fratres. Dominus tamen et domini rex
Si vis tu fieri, nullus tibi "parvulus aula
Luserit Aeneas," nec filia dulcior illo.
Jucundum et carum sterilis facit uxor amicum.
Sed tua nunc Mycale pariat licet, et pueros tres
In gremium patris fundat simul: ipse loquaci
Gaudebit nido; viridem thoraca jubebit
Afferri, minimasque nuces, assemque rogatum,
Ad mensam quoties parasitus venerit infans.

the mushrooms; Vilibus ancipites fungi ponentur amicis,
Boletus domino; sed qualem Claudius edit
Ante illum uxoris, post quem nil amplius edit.

and the Virro sibi et reliquis Virronibus illa jubebit

129—131.] "Still less would you dare to offer it to him."

130. *regi*] The host (Virro). So Sat. i. 136.

131. *pertusa*] "frayed."

132. *Quadringenta*] See note on Sat. i. 106. It was the 'equestris census:' see note on Sat. iii. 155.

135, 136.] "Then it would be, Hand to Trebius, &c."

137—145.] "Find a fortune, and you become his *brother*, or rather your money does. But if you would actually reverse your present position, and become a great man ('domino,' l. 147), and your great man's master, have no children. As it is, with no inheritance for him to court, you may have them by dozens."

138, 139.] Parody on the words of Dido, Virg. Aen. iv. 328, "Si quis mihi parvulus aula Luderet Aeneas."

141. *Mycale*] Your wife.

142. *ipse*] referring to *patris*, i.e. you yourself. It is strange that this should have been overlooked. The change from the second to the third person is no difficulty, but adds to the 'prosopopoeia' of the picture.

143. *gaudebit nido*] "brood." Be better pleased the more there are of them.

143, 144.] Have treats for each. "Thoraca," "bib." "Minimas (i. e. 'parvas') nuces," "nuts:" ('nux,' by itself, is a walnut.) "Assem rogatum." "The begged halfpenny."

145.] "As often as the sycophant child comes to the table."

146. *ancipites*] questionable.

146, 147.] The 'boletus' was a mushroom of superior quality. Agrippina killed the Emperor Claudius with one, into which Locusta had previously infused the deadly poison of the rubeta. See Sat. i. 71; vi. 659.

149. *rel. Virr.*] The other notables of the party.

dessert. Poma dari, quorum solo pascaris odore ; 150
Qualia perpetuus Phaeacum auctumnus habebat ;
Credere quae possis subrepta sororibus Afris.
Tu scabie frueris mali, quod in aggere rodit,
Qui tegitur parma et galea, metuensque flagelli
Discit ab hirsuta jaculum torquere capella. 155
"Serves you right." Forsitan impensae Virronem parcere credas.—
Hoc agit, ut doleas : nam quae comoedia, mimus
Quis melior plorante gula? Ergo omnia fiunt,
Si nescis, ut per lacrumas effundere bilem
Cogaris, pressoque diu stridere molari. 160
Tu tibi liber homo et regis conviva videris.
Captum te nidore suae putat ille culinae :
Nec male conjectat. Quis enim tam nudus, ut illum
Bis ferat, Etruscum puero si contigit aurum,
Vel nodus tantum, et signum de paupere loro? 165

150. *pasearis*] You might dine on their scent alone.

151. *Phaeacum*] The well-known gardens of Alcinous. See Hom. Od. vii. 114—119.

152. *sororibus Afris*] The Hesperides, who kept the golden apples given to Juno on her marriage. The dragon Ladon assisted them.

153—155.] "A scab of an apple which a showman's monkey might gnaw on the boulevard." Lit. "which he gnaws on the 'agger,' who is protected by targe and helm, and in terror of the lash learns to throw his javelin from a hairy she-goat." The 'agger' was probably that of Servius Tullius. It had long ceased to be of use as a fortification, and was the favourite resort of the poorer classes;—a kind of low "boulevard." Besides the monkey in this passage, Juvenal mentions the plebeian fortune-tellers (Sat. vi. 588), and the women who wove for hire (Sat. viii. 43). There is another version, by which ll. 154, 155, mean "a recruit," 'capella' being taken as a cant term for a drill-master. The apple then will be such as the *recruit* gnaws, not the *monkey*. The chief support of this is the Scholiast's statement that the Praetorian guard was quartered near this "agger." This is probably correct enough. But the 'capella,' for a drill-master, reads very like an invention, especially if "hirsuta" must be rendered "old." Besides, the gnawing an apple is much less *special* to a recruit than to a monkey.

156—160.] "Perhaps now in al. this you think Virro is economizing. Nothing of the kind: he does it expressly to annoy you."

157. *comoedia, mimus*] See on Sat. i. 3.

160. *presso—molari*] "to gnash your teeth." Lit. "to grate with close-set grinder."

163. *nudus*] destitute.

ib. *illum*] Virro.

164, 165.] "If he is noble, or even free-born." The 'bulla' was worn by free-born children under the age of puberty, and thus coincidently with the 'praetexta;' see note on Sat. i. 78. It was a round boss, suspended from the neck, and usually of gold, although the children of poor freemen substituted leather; see l. 165. Its origin, like that of other

Spes bene coenandi vos decipit. *Ecce dabit jam*
Semesum leporem, atque aliquid de clunibus apri.
Ad nos jam veniet minor altilis. Inde parato
Intactoque omnes et stricto pane tacetis.
Ille sapit, qui te sic utitur. Omnia ferre
Si potes, et debes. Pulsandum vertice raso
Praebebis quandoque caput, nec dura timebis
Flagra pati, his epulis et tali dignus amico.

Roman customs, was probably Etrurian: hence 'Etruscum,' l. 164.

166—169.] "The fact is, you think the good dinner must come at last:—which it never does."

168. *minor*] half eaten.

169. *stricto*] ready for action;—like a drawn sword.

171. *vertice raso*] Like a slave. Slaves, on manumission, had the head shaved, and a felt hat ('pileus') given them. See Pers. Sat. v. 82, "Haec mera libertas, hanc nobis pilea donant." Plaut. Amphit. i. l. 306, "Ut ego hodie raso capite calvus capiam pileum."

SATIRA VI.

WOMEN.

The sex *may* have been virtuous in the golden age;

Credo pudicitiam Saturno rege moratam
In terris, visamque diu, quum frigida parvas
Praeberet spelunca domos, ignemque laremque
Et pecus et dominos communi clauderet umbra:
Silvestrem montana torum quum sterneret uxor
Frondibus et culmo vicinarumque ferarum
Pellibus, haud similis tibi, Cynthia, nec tibi, cujus
Turbavit nitidos exstinctus passer ocellos,
Sed potanda ferens infantibus ubera magnis,
Et saepe horridior glandem ructante marito.
Quippe aliter tunc orbe novo coeloque recenti
Vivebant homines, qui rupto robore nati
Compositive luto nullos habuere parentes.

hardly in the silver.

Multa pudicitiae veteris vestigia forsan,
Aut aliqua, exstiterint et sub Jove; sed Jove nondum
Barbato, nondum Graecis jurare paratis
Per caput alterius, quum furem nemo timeret

1—28.] "I think it possible that in the golden age (1—13) there *was* such a thing as female virtue. Even in the silver (14—24) it had not quite departed. But *now* (25—28) do you think of marrying?—You *must* be mad."

1. *Sat. rege*] In the golden age. Virg. Aen. viii. 324, "Aurea quae perhibent, illo sub rege fuerunt saecula" (scil. 'Saturno').

7. *Cynthia*] Mistress of Propertius.

11.] Lesbia, mistress of Catullus. See the well-known Ode, "In funus Passeris" (Cat. Od. iii. last two lines),—

"Tua nunc opera meae puellae
Flendo turgiduli rubent ocelli."

12, 13.] So Virg. Aen. viii. 315. "Gensque virum truncis, et duro robore nata."

13. *Compositive luto*] See note on Sat. iv. 133.

15. *sub Jove*] in the silver age.

16—18.] Before there were either perjurers or thieves.

17. *per caput alt.*] Cf. Virg. Aen.

Caulibus aut pomis, et aperto viveret horto.
Paulatim deinde ad superos Astraea recessit
Hac comite, atque duae pariter fugere sorores.
Antiquum et vetus est, alienum, Postume, lectum
Concutere, atque sacri genium contemnere fuleri.
Omne aliud crimen mox ferrea protulit aetas:
Viderunt primos argentea saecula moechos.

Ursidius in search of a wife.

Conventum tamen et pactum, et sponsalia nostra
Tempestate paras, jamque a tonsore magistro
Pecteris, et digito pignus fortasse dedisti?
Certe sanus eras! Uxorem, Postume, ducis?
Die, qua Tisiphone, quibus exagitare colubris?
Ferre potes dominam, salvis tot restibus, ullam?
Quum pateant altae caligantesque fenestrae?
Quum tibi vicinum se praebeat Aemilius pons?
Sed placet Ursidio lex Julia: tollere dulcem
Cogitat heredem, cariturus turture magno,

ix. 300: "Per caput hoc juro, per quod pater ante solebat."

20. *Hac*] scil. "pudicitia."

20—24.] "So early dates female dishonour. Other crimes arose in the iron age;—this only in the silver."

22.] The bridal bed was usually placed in the 'atrium;' see note on Sat. i. 12. As the source of existence, it was sacred to the "Genius" (see note on Sat. iv. 66), and was called "lectus genialis." Cf. Hor. Ep. i. 1. 87, "lectus genialis in aula est." See also Sat. x. 334.

25. *Conventum*] This seems to be much what we call "an engagement;"—the consent of the parties themselves previous to any formal contract.

ib. *pactum*] The preliminary settlement of the terms of the contract.

ib. *sponsalia*] The marriage contract itself. See note on Sat. ii. 119.

26, 27. *a tonsore—pecteris*] Have your hair dressed by some masterhand in the art. Or perhaps it means, "by the proprietor himself;" not the assistant.

27. *digito*] of your bride. It has been inferred from this passage that the giving a ring to the bride formed part of the marriage contract.

28. *eras*] "used to be."

30—32.] "When you might hang yourself, or jump out of window or off a bridge."

31. *cali antes*] 'dizzy;' i. e. making those who looked from it dizzy, from its height.

32. *Aemilius pons*] Now Ponte Rialto. It was commenced B.C. 179, in the censorship of M. Aemilius Lepidus.

33. *Ursidio*] Posthumus.

ib. *lex Julia*] i. e. the "lex Julia et Papia Poppaea," for regulating marriages. To discourage celibacy, it precluded a bachelor from taking any 'haereditas' or legacy, unless he married within 100 days from the testator's death.

ib. *tollere*] A new-born child was lifted from the ground by its father, which precluded him from afterwards questioning its legitimacy. The term is therefore equivalent to 'habere'—"he looks forward to having a child of his own."

39, 40.] "Although he will lose

Mullorumque jubis, et captatore macello.
Quid fieri non posse putes, si jungitur ulla
Ursidio? si moechorum notissimus olim
Stulta maritali jam porrigit ora capistro,
Quem toties texit perituri cista Latini?
He expects a good one! Quid? quod et antiquis uxor de moribus illi
Quaeritur? O medici, mediam pertundite venam!
Delicias hominis! Tarpeium limen adora
Pronus, et auratam Junoni caede juvencam,
Si tibi contigerit capitis matrona pudici.
Paucae adeo Cereris vittas contingere dignae,
Quarum non timeat pater oscula. Necte coronam
Postibus, et densos per limina tende corymbos.
Unus Iberinae vir sufficit? Ocius illud
Extorquebis, ut haec oculo contenta sit uno.
Even in the country, you cannot Magna tamen fama est cujusdam rure paterno
Viventis. Vivat Gabiis, ut vixit in agro,
Vivat Fidenis! Et agello, cedo, paterno.

the presents of the legacy-hunters." See note on Sat. iv. 18—22.

40. *jubis*] for 'barbis.' The mullet has a beard, and is hence called 'barbatulus.' Cic. Par. v. 2.

44.] "Whom the chest of the imperilled Latinus has so often concealed:" i. e. whose hair-breadth escapes have been the subject of so many farces. Latinus had often represented Ursidius on the stage as hiding in a chest from the husband's chastisement. For Latinus, see note on Sat. i. 36.

47. *Delicias hominis*] Ridiculous man! Lit. the *trifling* (i. e. folly) of the man. 'Deliciae' gets this meaning from its sense of a beloved object; hence, the caresses bestowed on one.

ib. *Tarp. lim.*] The temple of Jupiter Capitolinus.

48. *auratam*] with the *horns* gilt. Virg. Aen. ix. 627, "aurata fronte juvencum."

ib. *Junoni*] See Virg. Aen. iv. 59, "Junoni ante omnes, cui *vincla jugalia* curae."

50.] "To touch the chaplets of Ceres;" i. e. to join in her festival. On fête-days the images of the gods were crowned with garlands. See Virg. Aen. ii. 168, "Virgineas ausi Divae contingere vittas." At the Greek festival of Ceres (Thesmophoria) strict purity was required: and the usage seems to have been retained in the Roman "Cerealia." See Dion. Hal. i. 83, ἐδρύσαντο δὲ καὶ Δήμητρος ἱερὸν, καὶ τὰς θυσίας αὐτῇ διὰ γυναικῶν τε καὶ νηφαλίους ἔθυσαν.

51, 52. *Necte—corymbos*] The wedding festivities took place at the *bridegroom*'s house, to which the bride was escorted in the evening. The doorway was festooned with flowers and clusters of ivy-berries (corymbi).

53. *Iberinae*] his intended wife.

55—58.] "In the country indeed you do find a reputation here and there. Let its possessor (when married) live up to it, even in the quietest of towns, and I will grant it was merited."

56, 57. *Gabiis—Fidenis*] These towns were so deserted that they had passed into a proverb. See Sat.

ensure *that*;—but within reach of the theatres!

Porticibusne tibi monstratur femina voto
Digna tuo? Cuneis an habent spectacula totis,
Quod securus ames, quodque inde excerpere possis?
Ast aliae, quoties aulaea recondita cessant,
Et vacuo clausoque sonant fora sola theatro,
Atque a plebeiis longe Megalesia, tristes
Personam thyrsumque tenent, et subligar Acci.
Urbicus exodio risum movet Atellanae

x. 100; and cf. Hor. Epist. i. 11. 7, "Gabiis desertior atque Fidenis vicus."

60. *porticibus*] The public porticoes round the Forum, Campus Martius, and elsewhere, which were resorted to both for business and recreation. Or the porticoes of the 'thermae' may be meant. See note on Sat. vii. 233.

61. *Cuneis*] The "blocks," or compartments of seats at the theatre. They were called 'cunei,' because the benches were arranged in semicircular tiers rising one above the other; see note on Sat. iii. 154. The circumference was thus greater in the top tiers than at the bottom; and the rows of stairs which gave access to them divided the whole into compartments of the shape of a blunt *wedge*.

61—81.] "Will you find a blameless character among the spectators at the theatre?—Why, they act farces themselves at home (67—70); or, worse still, admit the comedians to their favours."

67. *aulaea rec. cessant*] The dramatic performances were exhibited only at certain festivals; see line 69, also Sat. iii. 174. When they were over, the stage machinery was put away ('recondita'), including of course the 'aulaea,' or curtain. The latter was technically called "siparium." It differed from our stage-curtain in being *lowered* by machinery under the floor, instead of lifted, at the commencement of the piece. See Hor. Ep. ii. 1. 189, "Quatuor, aut plures, aulaea premuntur in horas." When the piece was over, the 'siparium' was *raised*;—where our curtain *drops*.

ib. *cessant*] Rest.

68. *fora*] The law-courts.

69.] "And there is the long break between the 'Plebeii ludi' and the 'Megalesia' (when the theatres will open again)." The 'Plebeii ludi' were in November, the 'Megalesia' in April. The former commemorated the termination of the dispute between the plebs and patricians, after the first secession of the former to the Mons Sacer. The *Megalesia* were the festival of Cybele, the μεγάλη μήτηρ: see notes on Sat. iii. 137, and Sat. xi. 191.

69, 70. *tristes—Acci*] "They are dull, and have private theatricals."

70. *personam*] "mask."

ib. *thyrsus*] The pole carried by the Bacchanals,—here, of course, the *dramatic* thyrsus, carried by the dancers, who personated them. Its upper part terminated in a fir-cone, or a cone-shaped bunch of ivy and acanthus leaves.

ib. *subligar Acci*] The drawers of Accius. He was a performer of the day, like Urbicus, Echion, and the other names in this passage.

71. *exodio—Atell.*] See note on Sat. iii. 175.

71, 72. *ris. movet—gestibus Autonoes*] "draws down the house by his personation (lit. gestures) of Autonoe." Pentheus, king of Thebes, disturbed the Bacchanals in their rites, and was torn to pieces by his mother Agave. His Aunt Autonoe assisted. This was a favourite tragic subject (see Eurip. 'Bacchae'), and

Gestibus Autonoes : hunc diligit Aelia pauper.
Accipis uxorem, de qua citharoedus Echion
Aut Glaphyrus fiat pater, Ambrosiusque choraules.
Longa per angustos figamus pulpita vicos,
Ornentur postes et grandi janua lauro,
Ut testudineo tibi, Lentule, conopeo
Nobilis Euryalum mirmillonem exprimat infans.

Sketches of female character. Hippia.

Nupta Senatori comitata est Hippia ludium
Ad Pharon et Nilum famosaque moenia Lagi,
Prodigia et mores Urbis damnante Canopo.
Immemor illa domus et conjugis atque sororis,
Nil patriae indulsit, plorantesque improba natos,

probably had been travestied in some farce of the day.

72—75.] "As he (Urbicus) only performs in low comedy, Aelia, poor as she is, can afford to fall in love with him. It is only an Hispulla (some wealthy lady) who can aspire to a tragedian." The actors were not only made love to, but paid for it.

76. *de qua*] "by whom."

77. *fiat pater*] transl. "may become a father:" i. e. merely that he may.

78—81.] "Go, celebrate your nuptials with all splendour;—and find, by and by, some gladiator's child in your wife's cradle."

78. *pulpita*] Stages erected for the entertainments given in honour of the marriage.

79.] See note on l. 51, 52.

80. *conopeo*] Here, a child's cradle with a head;—the present "bercelonette." "Testudineo," tortoise-shell.

ib. *Lentule*] Used for any one of noble birth. "Nobilis" is of course ironical.

81. *mirmillonem*] The "mirmillo" was the gladiator usually pitted with the 'retiarius;' see Sat. viii. 200. The name arose from the figure of a fish, μορμύρος, which they are said to have worn on their helmets.

ib. *exprimat*] "reproduce in feature."

82. *Senatori*] The Fabricius Veiento of Sat. iii. 185, iv. 113 seqq. See l. 113 of this Satire.

ib. *ludium*] i. e. Sergius. l. 105. The original meaning of 'ludius' is an actor of pantomime. It would seem however from this passage, compared with ll. 110—114, and l. 266, that the term had now come to comprise gladiators. Unless indeed the name was Ludius Sergius, in which case it should have a capital. The last syllable is elided before the initial vowel in l. 83.

83. *famosaque moen. L.*] i. e. Alexandria. By 'Lagi' is said to be meant Ptolemy I., the well-known general of Alexander, and his successor in his Aegyptian dominions. He was usually called Ptolemaeus Lagi, sub. 'filius;' from his reputed father Lagus. This is sometimes loosely written Ptolemaeus Lagus, of which Lagi here would be the genitive. But perhaps it is better to take Lagi here for the father himself, used for all his descendants the Ptolemies; i. e. the *Lagidae*.

ib. *famosa*] Here "famous." The word means any thing which people talk of, and hence, either famous or (as it more frequently is) "infamous."

84. *Canopo*] *Even* Canopus. See Sat. xv. 46. "Urbis," i. e. Rome. "Prodigia:" cf. Sat. ii. 121—123. Its crimes amounted to portents.

Utque magis stupeas, Paridem ludosque reliquit.
Sed quamquam in magnis opibus plumaque paterna
Et segmentatis dormisset parvula eunis,
Contemsit pelagus : famam contemserat olim,
Cujus apud molles minima est jactura cathedras.
Tyrrhenos igitur fluctus lateque sonantem
Pertulit Ionium constanti pectore, quamvis
Mutandum toties esset mare. Justa pericli
Si ratio est et honesta, timent pavidoque gelantur
Pectore, nec tremulis possunt insistere plantis :
Fortem animum praestant rebus, quas turpiter audent.
Si jubeat conjux, durum est conscendere navim ;
Tunc sentina gravis, tunc summus vertitur aer.
Quae moechum sequitur, stomacho valet. Illa maritum
Convomit : haec inter nautas et prandet, et errat
Per puppem, et duros gaudet tractare rudentes.
Qua tamen exarsit forma, qua capta juventa est
Hippia ? quid vidit, propter quod ludia diei
Sustinuit ? Nam Sergiolus jam radere guttur

87. *Paridem*] A famous actor of pantomime under Domitian, with whom he acquired great influence. Ultimately however he was put to death by the emperor for an intrigue with Domitia.

ib. *ludosque*] See note on Sat. iii. 223.

88. *plum. pat.*] See note on Sat. i. 159.

89. *segmentatis*] Having a flounce or fringe attached. See note on Sat. ii. 124, "Segmenta et longos habitus."

90. *famam*] Reputation.

91. *apud molles—cathedras*] See Sat. i. 65, and note on Sat. i. 32. "Among the rich and luxurious."

93. *Ionium*] sub. "pontum." "Mare" would be more usual, but it sometimes requires the masculine.

94. *mutandum—mare*] "though so many different seas (the Tyrrhenum, Siculum, Ionium, &c.) had to be crossed."

95. *timent*] scil. "feminae."

99. *summus vertitur aer*] "They are troubled with 'vertigo.'" Lit. "the sky (upper air) turns round with them." "Summus," i. e. 'superne.' Cf. Virg. Georg. ii. 123, "summus aer arboris," for 'cacumen.' For "sentina" see Dict.

100. *Illa*] The former; i. e. the wife of l. 98, travelling with her husband.

100, 101. *marit. convomit*] transl. "spoils her husband's clothes."

101. *haec*] The latter; i. e. the adulteress eloping.

104. *ludia*] Gladiator's wife. Cf. l. 266.

105, 106. *jam—coeperat*] "was no chicken." The Romans did not shave at all until the 'toga virilis' was assumed; see Sat. iii. 186. Even then the beard was not '*rasa*,' but 'tonsa;' "clipped with scissors." The period for shaving close (radere) was not until 40.

Coeperat, et secto requiem sperare lacerto.
Praeterea multa in facie deformia, sicut
Adtritus galea mediisque in naribus ingens
Gibbus, et acre malum semper stillantis ocelli.
Sed gladiator erat: facit hoc illos Hyacinthos; 110
Hoc pueris patriaeque, hoc praetulit illa sorori
Atque viro. Ferrum est, quod amant. Hic Sergius idem
Accepta rude coepisset Veiento videri.
Messalina. Quid privata domus, quid fecerit Hippia, curas?—
Respice rivales Divorum;—Claudius audi 115
Quae tulerit. Dormire virum quum senserat uxor,
Ausa Palatino tegetem praeferre cubili,
Sumere nocturnos, meretrix Augusta, cucullos,
Linquebat comite ancilla non amplius una,
Et nigrum flavo crinem abscondente galero, 120
Intravit calidum veteri centone lupanar
Et cellam vacuam atque suam. Tunc nuda papillis
Constitit auratis, titulum mentita Lyciscae;

106. *secto*] Wounded with frequent encounters.

109. *semper st. oc.*] In surgical language, "a weeping eye."

110.] *facit hoc illos*] "It is this fact which makes these (Sergii) . . ."

ib. *Hyacinthos*] From the story of Hyacinthus, Apollo's beautiful favourite. We say "an Adonis."

113. *accepta rude*] A discharged gladiator was presented with a wooden sword ('rudis'). Hence "rude donatus," Hor. Ep. i. 1, 2. He was hence called 'rudiarius.'

ib. *coepisset V. vid.*] "Would have been as unattractive as her husband."

115. *Resp. riv. Div.*] "See what competitors in their wives' embraces the gods (emperors) themselves have." The apotheosis, or deification of the deceased emperors is well known. Hence (by a still greater stretch of flattery) "*praesens* divus habebitur Augustus," Hor. Od. iii. 5. 2. Here the term is of course used with the keenest irony.

ib. *Claud.*] The emperor.

116. *uxor*] Messalina. A further sketch of her is given Sat. x. 329—345.

117. *Palatino*]. See note on Sat. iv. 31.

ib. *tegetum*] "The bare mat of the brothel."

118. *mer. Augusta*] "an harlot empress." 'Sumere' is in appos. with 'praeferre.' For 'cucullos' see Dict. Ant. Cf. Sat. viii. 145.

119. *linquebat*] sub. "virum."

120. *galero*] "false hair;" see Sat. viii 208.

121. *calidum*] "reeking."

ib. *veteri centone*] "with its worn coverlid." Unless 'centone' means the curtain before the cell.

123. *constitit*] "stood for her hire."

123, 124. *papillis—auratis*] "her breasts hung with gold." This seems to have been the usage of prostitutes.

123. *Lyciscae*] Some low woman of the town.

Mox, lenone suas jam dimittente puellas,
Tristis abit;—sed, quod potuit, tamen ultima cellam
Clausit ;—
Obscurisque genis turpis, fumoque lucernae
Foeda, lupanaris tulit ad pulvinar odorem.
Hippomanes carmenque loquar, coctumque venenum
Privignoque datum ?—Faciunt graviora coactae
Imperio sexus, minimumque libidine peccant.

The rich wife.

"Optima sed quare Cesennia teste marito ?"—
Bis quingenta dedit; tanti vocat ille pudicam,
Nec pharetris Veneris macer est aut lampade fervet:
Inde faces ardent: veniunt a dote sagittae.
Libertas emitur: coram licet innuat atque
Rescribat, vidua est, locuples quae nupsit avaro.

The pretty and expensive wife.

"Cur desiderio Bibulae Sertorius ardet ?"—
Si verum excutias, facies, non uxor amatur.
Tres rugae subeant, et se cutis arida laxet,
Fiant obscuri dentes, oculique minores;
Collige sarcinulas, dicet libertus, *et exi:*

127. *obscuris*] "soiled."

132. *lupanaris—odorem*] Transl. "returned reeking from the brothel to the state couch."

133—135.] "And yet their profligacy is the least of their vices. See, for instance, what poisoners they have been! Still darker are the crimes which they thus commit under the dominion ('imperio sexus') of other female passions (envy, jealousy, &c.)."

133. *Hippomanes*] See note on l. 616 of this Satire. 'Carmen,' i. e. "carmina;" "incantations."

134. *privignoque datum*] See lines 627, 628, and note.

136.] Ursidius speaks.

137—141.] Juvenal's reply.

137 seqq. *dedit*] "brought as her 'dos.' That is the reason her husband praises her. She has purchased his good word, and her own freedom from restraint." For 'bis quingenta,' see note on Sat. i. 106.

138.] "Without being in the least degree in love."

139 *inde*] "from the 'bis quingenta.'"

ib. *faces—sagittae*] "The torch and arrows of his passion."

140. *Libertas*] i. e. Cesennia's. The licence to do as she likes.

ib. *coram*] sub. "marito. So Sat. i. 56, 57.

140, 141. *innuat—rescribat*] "may nod or write answers to her lover."

141. *vidua*] i. e. free to do as she pleases.

142 seqq.] Ursidius again speaks. "Surely though, Sertorius loves Bibula for her own sake." "No," Juvenal answers (143—148), "it is the face only, not the wife he cares for. Let her grow old and ugly, and she will be divorced at once."

145. *obscuri*] Discoloured.

146. *collige—exi*] i. e. he informs her that she is divorced. The technical phrase in a 'divortium' (or 'repudium') was "Res tuas tibi habe;" i. e. the Dos brought by the

Jam gravis es nobis, et saepe emungeris; exi
Ocius, et propera: sicco venit altera naso.
Interea calet et regnat, poscitque maritum
Pastoresetovem Canusinam ulmosque Falernas;—
Quantulum in hoc?—pueros omnes, ergastula tota:
Quodque domi non est (et habet vicinus) ematur.
Mense quidem brumae, quum jam mercator Jason
Clausus, et armatis obstat casa candida nautis,
Grandia tolluntur crystallina, maxima rursus
Murrhina, deinde adamas notissimus et Beronices
In digito factus pretiosior: hunc dedit olim
Barbarus incestae, dedit hunc Agrippa sorori,

wife. She was entitled to a return of this in full, where the divorce was not the result of her own misconduct. Here the freedman (whose presence as a witness was required by the 'Lex Julia') insolently words it as "collige sarcinulas," "pack up your traps."

147. *et saepe emungeris.*] "And you do use your handkerchief rather often."

148. *sicco—naso*] "Some one who has not a standing catarrh."

149. *Interea*] While her beauty lasts.

ib. *calet*] "is hot upon it;" i. e. looks alive for her own interest.

150.] "Apulian sheep-walks, and Falernian vineyards." The Apulian wool was famous. See Sat. ix. 55. Canusium was a town of Apulia.

151. *pueros—tota*] "every slave he has, his whole farm-labourers." The 'ergastulum' was a private convict-station ("carcer rusticus," Sat. xiv. 24) for runaway or incorrigible slaves, who worked in the fields in chains. Cf. Sat. viii. 180; also Hor. Sat. ii. 7. 118, "accedes opera agro nona Sabino."

153, 154. *Mense—nautis*] i. e. at the feast of the Saturnalia, which was held in the "winter month," December. It was holiday-time; and booths were erected in public places for the sale of small toys for presents. These were called 'sigilla' (dimin. from 'signa'); and the two last days of the festival were called 'Sigillaria' from them. One favourite site for these booths was the 'porticus Argonautarum.' It was erected by Agrippa, and adorned with frescoes representing the exploits of Jason and his fellow-voyagers. While the booths were up, these frescoes were concealed;—'mercator Jason' was shut up (clausus), and the white booth blocked out his crew.

The above is the Scholiast's statement. It is probably an entire myth; but that is his concern. The alternative of taking "casa candida" for the snow-whitened cot of winter would be pitiable.

155. *tolluntur*] "must be purchased for *her*." Lit. "taken off." These purchases are of course not made at the humble booths of the 'sigilla,' but at the regular shops. She has her own costly version of the festival.

155, 156. *crystall.—murrh.*] sub. "vasa." For 'murrhina,' see Lat. Dict.

156—158.] It is difficult to explain why one particular gem should be referred to here. Perhaps this diamond of Beronice's had been for sale at the time.

158. *sorori*] i. e. to Beronice. This was the Agrippa before whom St. Paul made his defence, Acts xxv. xxvi. He was the son of the Agrippa who put St. James to death, and im-

Observant ubi festa mero pede sabbata reges,
Et vetus indulget senibus clementia porcis.
The wife who *has* merit;—and knows it.
"Nullane de tantis gregibus tibi digna videtur?"—
Sit formosa, decens, dives, fecunda, vetustos
Porticibus disponat avos, intactior omni
Crinibus effusis bellum dirimente Sabina:
(Rara avis in terris, nigroque simillima cycno)
Quis feret uxorem, cui constant omnia? Malo,
Malo Venusinam, quam te, Cornelia mater
Gracchorum, si cum magnis virtutibus affers
Grande supercilium, et numeras in dote triumphos.
Tolle tuum, precor, Hannibalem victumque Syphacem
In castris, et cum tota Carthagine migra.
Parce, precor, Paean, et tu, Dea, pone sagittas:

prisoned St. Peter (Acts xii.), and great-grandson of Herod the Great. Beronice was his sister, and suspected of an incestuous connexion with him. Hence here 'incestae.'

159, 160. *observant ubi—porcis*] i.e. in Judaea. The slighting tone of this passage will be noticed. There is one of a similar tendency, Sat. xiv. 103, 104, where see note.

159. *mero*] uncovered; lit. 'the foot only.' Jewish sacrifices at this period were offered barefoot. This may have been owing to the injunction, Exod. iii. 5, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." A sacrifice thus offered by Beronice herself is mentioned by Josephus.

161—171.] As before, Ursidius speaks, 161, and the poet answers, 162—171. "Well; grant there might be such a 'rara avis' as a perfect woman;—one would find her perfections rather oppressive."

162, 163. *vetustos—avos*] See note on Sat. v. 110.

164. *bell. dir. Sabina*] The intervention of the Sabine women terminated the war which followed their abduction. See Livy i. 13.

165. *nigro—cycno*] This was certainly a 'rara avis' to Juvenal, as it is a native of Australia. Swan Bay, a retired inlet near Port Stephens, is a favourite location of these birds, which breed there by thousands.

167. *Venusinam*] (from Venusia, in Apulia) i.e. a Rustic. Horace speaks, Epod. ii. 41, 42, of the simple life of his country-woman, "perusta solibus Pernicis uxor Appuli."

167—171. *Cornelia*] The well-known 'mother of the Gracchi;' the popular tribunes Tiberius and Caius Gracchus. She was herself the daughter of Scipio Africanus the elder, the conqueror of Hannibal and Syphax. Her daughter Sempronia married Scip. Afric. the younger, by whom Carthage was destroyed. Hence the allusions in l. 170, 171.]

172—177.] "The gods themselves cannot put up with a woman who has so good an opinion of herself." Niobe's arrogance was caused by the number and beauty of her children. It thus illustrates the 'fecunda' in l. 162.

172. *Dea*] i.e. Diana. Niobe, the daughter of Tantalus, and wife

Nil pueri faciunt, ipsam configite matrem!
Amphion clamat: sed Paean contrahit arcum.
Extulit ergo gregem natorum ipsumque parentem,
Dum sibi nobilior Latonae gente videtur
Atque eadem scrofa Niobe fecundior alba.
Quae tanti gravitas, quae forma, ut se tibi semper
Imputet? Hujus enim rari summique voluptas
Nulla boni, quoties animo corrupta superbo
Plus aloes, quam mellis habet. Quis deditus autem
Usque adeo est, ut non illam, quam laudibus effert,
Horreat, inque dies septenis oderit horis?

The wife who adopts Greek fashions.

Quaedam parva quidem, sed non toleranda maritis.
Nam quid rancidius, quam quod se non putat ulla
Formosam, nisi quae de Tusca Graecula facta est?
De Sulmonensi mera Cecropis? Omnia Graece,
Quum sit turpe magis nostris, nescire Latine.
Hoc sermone pavent, hoc iram, gaudia, curas,
Hoc cuncta effundunt animi secreta. Quid ultra?

The imperious wife.

Si tibi legitimis pactam junctamque tabellis
Non es amaturus, ducendi nulla videtur
Causa; nec est, quare coenam et mustacea perdas,

of Amphion (see l. 174), boasted of her superiority to Latona. The goddess had only two children, Apollo and Diana, while Niobe had six sons and six daughters. Latona's children, being incensed at this presumption, slew those of Niobe. She was herself petrified on Mount Sisyphus.

174. *Amphion*] The father, Niobe's husband. The exclamation in l. 173, "ipsam configite matrem!" is of course humorous. Niobe might have said this herself; Juvenal makes her husband say it for her.

ib. *contrahit*] "tighter bends;" lit. brings the ends together; the result of drawing the string.

175. *extulit*] "buried." It is the technical term; lit. carried out for burial. The nom. is Niobe.

ib. *ipsum parentem*] Amphion killed himself through grief.

177. *scrofa—alba*] Probably in allusion to the legend of the "sus (alba) Triginta capitum foetus enixa," which was found by the Trojans. Virg. Aen viii. 43. 82.

178—183.] "And thus with other merits of the sex." See the enumeration line 162, from which one, the 'fecunda,' has just been selected for illustration. "Which of them *can* compensate for your being perpetually called upon to admire (lit. being '*debited*' with) them? Perfection itself, tainted with vanity, fails to charm. The most devoted husband hates what he is compelled to be always praising."

183. *septenis—horis*] "seven hours a day:" i. e. more than half of it. See note on Sat. i. 49, 'ab octava.'

185. *rancidius*] 'more nauseous.'

200—230.] "If you marry, it is either for love or not. In the latter case you may as well save the expense (200—205) of the ceremony.

Labente officio, crudis donanda : nec illud,
Quod prima pro nocte datur, quum lance beata
Dacicus et scripto radiat Germanicus auro.
Si tibi simplicitas uxoria, deditus uni
Est animus ; submitte caput cervice parata
Ferre jugum : nullam invenies, quae pareat amanti.
Ardeat ipsa licet, tormentis gaudet amantis
Et spoliis. Igitur longe minus utilis illi
Uxor, quisquis erit bonus optandusque maritus.
Nil unquam invita donabis conjuge : vendes
Hac obstante nihil : nihil, haec si nolit, emetur.
Haec dabit affectus : ille excludetur amicus
Jam senior, cujus barbam tua janua vidit.
Testandi quum sit lenonibus atque lanistis.
Libertas, et juris idem contingat arenae ;
Non unus tibi rivalis dictabitur heres.—
Pone crucem servo. "Meruit quo crimine servus
Supplicium? quis testis adest? quis detulit? Audi,

In the former, you marry (206—224) a tyrant, not a wife. And one too (225—230) capricious as she is tyrannical, who will divorce you before the year is out."

200. *legit.—tab.*] The sponsalia. See note on l. 25.

203. *officio*] The abstract for the concrete ;—friends, clients, &c., who come '*officii causa*.' Presents of sweet cakes ('mustacea,' l. 202) were given to the guests on their departure.

ib. *labente*] "dropping off :" i. e. going away after the wedding supper. Hence 'crudis ;' "before they have digested their supper." So Hor. Sat. i. 5. 49, "pila lippis inimicum et ludere crudis."

203, 204. *nec illud—datur*] Transl. "nor the wife's present on the wedding-morrow." Gold pieces were given her in a bowl ('lance') the day after the wedding.

205. *Dacicus—Germanicus*] sub. "aureus nummus;" as we say 'Napoleons.' The title Dacicus was assumed by Trajan, in whose reign this Satire seems to have been written, see l. 407 and note. That of Germanicus was given him by the Emperor Nerva on his adoption. A gold coin of Trajan, bearing both titles, was discovered near Doncaster, April, 1862.

ib. *scripto radiat—auro*] "gleams with its lettered gold;"—the inscription on the coin.

209. *ardeat ipsa licet*] Even if she does return your love.

214. *dab. affec.*] Will dictate your attachments.

215. *cujus—vidit*] Whom you knew while he still wore his beard ; i. e. in his youth. See note on ll. 105, 106 above.

216, 217. *lan. arenae*] to the trainer of gladiators, and even the gladiator himself ("arenae").

218.] "*Your* will must be at her dictation. In fact more than one of your rivals in her favours will you have to put in as legatees."

219—223] "As to your slaves, she makes away with them at pleasure."

219. *Pone cr. servo*] The wife speaks. 'Meruit quo,' the husband's intercession. 'Crucem,' the punishment of *slaves* and criminals of the worst kind.

Nulla umquam de morte hominis cunctatio longa
est."
O demens, ita servus homo est? Nil fecerit, esto:
Hoc volo, sic jubeo; sit pro ratione voluntas.
Imperat ergo viro; sed mox haec regna relinquit,
Permutatque domos, et flammea conterit: inde
Advolat, et spreti repetit vestigia lecti.
Ornatas paulo ante fores, pendentia linquet
Vela domus, et adhuc virides in limine ramos.
Sic crescit numerus; sic fiunt octo mariti
Quinque per auctumnos: titulo res digna sepulcri.
Your wife's mother. Desperanda tibi salva concordia socru.
Illa docet spoliis nudi gaudere mariti;
Illa docet, missis a corruptore tabellis,
Nil rude, nil simplex rescribere: decipit illa
Custodes, aut aere domat. Tunc, corpore sano,
Advocat Archigenen, onerosaque pallia jactat.
Abditus interea latet et secretus adulter.
Scilicet exspectas, ut tradat mater honestos
Atque alios mores, quam quos habet? Utile porro
Filiolam turpi vetulae producere turpem.
The wife who is her own Nulla fere causa est, in qua non femina litem
Moverit. Accusat Manilia, si rea non est.

220, 221. *Audi—longa est*] "Only just hear me. When life is at stake, no delay can be too long."

222.] The wife speaks again. 'Ita—est,' 'is then?' 'Servus' is sub. and 'homo' predicate.

223. *sit—voluntas*] "let my will stand for argument."

225. *flammea*] The bride's veil, from its bright yellow colour; see Sat. ii. 124; x. 334.

ib. *conterit*] wears out; by marrying so often.

226. *spreti—vestigia lecti*] Her first husband.

227. *ornatas—fores*] See note on l. 52.

230. *auctumnos*] The sickly time of year; see l. 517 and note.

ib. *titulo—sep.*] to be inscribed on her tomb.

231—241.] "If they were disposed to be good wives themselves, the mothers-in-law would not let them."

234. *nil simplex*] "No schoolgirl's epistle."

235. *corpore sano*] "Though her daughter is as well as she ever was, she (the mother) calls in," &c.

236. *Archigenen*] See xiii. 98. A Greek physician, who practised at Rome under Trajan.

ib. *jactat*] throws back; as though their weight oppressed the invalid.

241. *fil.—producere turpem*] To educate her child in her own vices. 'Utile,' because she shares the profit arising from them.

243. *Accusat—non est*] This may have been suggested by a story in Aulus Gellius. Mancinus, an aedile, prosecuted a certain Manilia for a wound he had received from a stone thrown from her house. Manilia

counsel.

Componunt ipsae per se formantque libellos,
Principium atque locos Celso dictare paratae.

The athletic wife.

Endromidas Tyrias et femineum ceroma
Quis nescit? aut quis non vidit vulnera pali?
Quem cavat adsiduis sudibus scutoque lacessit,
Atque omnes implet numeros, dignissima prorsus
Florali matrona tuba; nisi si quid in illo
Pectore plus agitat, veracque paratur arenae.
Quem praestare potest mulier galeata pudorem?
Quale decus rerum, si conjugis auctio fiat?—
Balteus et manicae et cristae crurisque sinistri
Dimidium tegimen: vel, si diversa movebit
Proelia, tu felix, ocreas vendente quella.
Hae sunt, quae tenui sudant in cyclade, quarum
Delicias et panniculus bombycinus urit.

defended her own cause, and, on an appeal to the tribunes, succeeded in getting an acquittal.

244. *libellos*] This was the name given, in some cases, to the written pleadings put in by the plaintiff before the praetor. See note on Sat. iii. 213, 'vadimonia.'

245. *Celso*] An eminent jurist under Domitian and the subsequent emperors. "Principium atque locos," "exordium and treatment" They were technical terms in rhetoric.

246. *Endromidas*] A thick dress put on by athletes after practising, to prevent their taking cold.

ib. *Tyrias*] i.e. purple. Coarse as these dresses were, the ladies had them smart.

ib. *ceroma*] The mixture of oil and wax with which wrestlers were rubbed, to render the body more slippery.

247. *pali*] A stake ('palus' or 'stipes') was stuck upright in the ground, and the gladiators practised assaults of arms upon it; hence "vulnera."

249. *omnes implet numeros*] "observes all the rules." From the primary idea of counted *numbers*, 'numeri' came to mean any thing else that was counted. Thus it was applied to the bars in music or feet in verse. It was then used of any other regular or prescribed motion, which is the sense here.

249, 250. *dignissima—tuba*] i.e. to join in celebrating the 'Floralia,' or festival of Flora. This was first instituted B.C. 238, by direction of the Sibylline books, and lasted from 28th April to 2nd May. Indecent shows and farces were exhibited at the festival. There seems to be no speciality about the 'tuba.' It would naturally form part of 'a fair,' which the 'Floralia' much resembled.

251. *verae—arenae*] "*The real thing;*" i.e. the gladiator's fight itself.

255. *Quale dec. rer.*] "What a display of treasures!"

ib. *conjugis*] "Of your wife's wardrobe."

256, 257. *cruris—tegimen*] i.e. the 'ocrea' (l. 258); a greave or legging used by gladiators. It was made of metal, with a leather lining.

257, 258.] "If she practises with more than one class of gladiators, you will be still better off. She will not have one 'ocrea' only, but several." See Sat. viii. 202—210.

259.] "These are the gentle creatures, who complain so of the heat in the thinnest dresses." "Cyclade:" "bombycinus:" see Macleane's Juvenal ad loc.

Adspice, quo fremitu monstratos perferat ictus
Et quanto galeae curvetur pondere, quanta
Poplitibus sedeat, quam denso fascia libro.
Dicite vos, neptes Lepidi caecive Metelli,
Gurgitis aut Fabii, quae ludia sumserit umquam
Hos habitus? Quando ad palum gemit uxor Asyli?
Semper habet lites alternaque jurgia lectus,
The jealous wife, In quo nupta jacet: minimum dormitur in illo.
Tunc gravis illa viro, tunc orba tigride pejor.
Quum simulat gemitus occulti conscia facti,
Aut odit pueros, aut ficta pellice plorat,
Uberibus semper lacrumis semperque paratis
In statione sua atque exspectantibus illam,
Quo jubeat manare modo: tu credis amorem,
who is herself not too particular; Tu tibi tunc curruca places, fletumque labellis
Exsorbes;—quae scripta et quot lecture tabellas,
Si tibi zelotypae retegantur scrinia moechae!
Sed jacet in servi complexibus aut equitis. Die,
Die aliquem, sodes, hic, Quintiliane, colorem.
"Haeremus: dic ipsa." *Olim convenerat*, inquit,
Ut faceres tu, quod velles, nec non ego possem
Indulgere mihi. Clames licet et mare coelo
Confundas: homo sum. Nihil est audacius illis
Deprensis: iram atque animos a crimine sumunt.

261. *monstratos*] by the 'lanista' (trainer). Cf. Sat. xi. 8.

263. *quam—libro*] "Of how thick a bark is her 'fascia:'" i. e. of how many folds is it. This was a cloth bandage wound round the leg so as to make a kind of stocking. It was made thick in this case, to protect the leg from the sword-cuts.

265, 266. *Lepidi, &c.*] Used for any patrician families. "Say, ye daughters of the aristocracy." By Lepidus is probably meant M. Aemilius Lepidus. See note on l. 32 above. For 'Metellus,' see note on Sat. iii. 139. Gurges Fabius was consul B.C. 291 and 276.

267. *Asyli*] Some gladiator of the day.

271. seqq.] "When she feigns tears at your alleged infidelity."

276. *curruca*] "Cuckold that you are all the time."

276, 277. *fletum—exsorbes*] "kiss away her tears."

278. *zelotypae*] "this jealous" (in pretence).

279—281.] "But say she is actually caught in the fact;—can the lawyers put in any plea for her now? *We* couldn't. Quite unnecessary; she has plenty to say for herself." "Olim—homo sum:" the wife's defence under such circumstances.

280. *Quintil.*] The well-known rhetorician.

282, 283. *nec non—mihi*] "And that I should not be prevented amusing myself too."

284. *homo sum*] "I am a human being."

(which suggests a comparison between the virtues of former times, and the profligacy of women now-a-days;

Unde haec monstra tamen vel quo de fonte, requiris?—
Praestabat castas humilis fortuna Latinas
Quondam, nec vitiis contingi parva sinebat
Tecta labor, somnique breves, et vellere Tusco
Vexatae duraeque manus, ac proximus Urbi
Hannibal, et stantes Collina in turre mariti.
(Nunc patimur longae pacis mala. Saevior armis
Luxuria incubuit, victumque ulciscitur orbem.
Nullum crimen abest facinusque libidinis, ex quo
Paupertas Romana perît. Hinc fluxit ad istos
Et Sybaris colles, hinc et Rhodos et Miletos
Atque coronatum petulans madidumque Tarentum.
Prima peregrinos obscoena pecunia mores
Intulit, et turpi fregerunt saecula luxu
Divitiae molles. Quid enim Venus ebria curat,
Grandia quae mediis jam noctibus ostrea mordet,
Quum perfusa mero spumant unguenta Falerno,
Quum bibitur concha, quum jam vertigine tectum
Ambulat, et geminis exsurgit mensa lucernis?
I nunc et dubita, qua sorbeat aera sanna
Maura, Pudicitiae veterem quum praeterit aram;
Tullia quid dicat notae collactea Maurae.
Nota Bonae secreta Deae, quum tibia lumbos
Incitat, et cornu pariter vinoque feruntur
Attonitae, crinemque rotant ululantque Priapi

289. *vellere*] with spinning.

290, 291.] Capua was occupied by Hannibal's army, and besieged by Flaccus. To raise the siege, Hannibal marched against Rome, making a circular sweep round the city, which brought him to the north of it. He encamped within four miles of the walls, but was then forced to retire. The Colline gate was on the north side.

295. *istos*] "these."

296, 297. *Sybaris, &c.*] For the character of these places, see Macleane's Juvenal ad loc. The luxury of Sybaris has become proverbial.

304. *concha*] See note on l. 419 of this Satire. They used the 'concha,' as being *shallower*, and therefore easier to drink from.

306 *sorbeat aera*] because the mouth was opened in the 'sanna.' It was a kind of derisive whistle, the lips being parted so as to show the teeth.

307. *Pudicitiae veterem—aram*] She had a patrician and plebeian altar at Rome: the latter built by Virginia, the wife of the plebeian consul Volumnius. Virginia was a patrician, but excluded from the original sanctuary on account of her marriage. Either altar may be meant here.

314. *Bonae—Deae*] See note on Sat. ii. 86, 87.

ib. *lumbos*] Transl. "their passions."

316, 317. *Priapi Maen.*] "Bacchanals of Priapus."

Maenades. O quantus tunc illis mentibus ardor!)
Et quis tunc hominum contemtor numinis? aut quis
Simpuvium ridere Numae, nigrumque catinum,
Et Vaticano fragiles de monte patellas
Ausus erat? Sed nunc ad quas non Clodius aras?

with the reflection that it is useless locking them up for it; that it is common to all classes; and that they will gratify it at all costs.)

Audio, quid veteres olim moneatis amici: 346
Pone seram; cohibe. Sed quis custodiet ipsos
Custodes? Cauta est, et ab illis incipit uxor.
Jamque eadem summis pariter minimisque libido,
Nec melior, silicem pedibus quae conterit atrum,
Quam quae longorum vehitur cervice Syrorum. 351
Ut spectet ludos, conducit Ogulnia vestem,
Conducit comites, sellam, cervical, amicas,
Nutricem, et flavam, cui det mandata, puellam;
Haec tamen, argenti superest quodcumque paterni,
Levibus athletis, ac vasa novissima, donat. 356
Multis res angusta domi est: sed nulla pudorem
Paupertatis habet, nec se metitur ad illum,
Quem dedit haec posuitque, modum. Tamen, utile quid sit,
Prospiciunt aliquando viri, frigusque famemque 360
Formica tandem quidam expavere magistra;—

342. *tunc*] in the old times (those referred to l. 287 seqq).

345. *Clodius*] "At what altars is there not a Clodius now?" Clodius was one of the most profligate of the Roman nobles. In the year 62 B.C. he intruded on the rites of the 'Bona Dea,' see note on Sat. ii. 86, 87. This was at Caesar's house, whose wife Pompeia was engaged in celebrating the festival. Clodius entered the house disguised as a female musician. He was impeached for this act of sacrilege, but acquitted through private interest. An alibi, which Clodius attempted to set up, was disproved by Cicero's evidence. Clodius accordingly became the implacable enemy of the latter, and in his tribunate, B.C. 59, passed a series of measures which ended in Cicero's withdrawal into exile. Eventually Clodius was killed by the followers of Milo in a scuffle on the road to Lanuvium. Cicero's oration, 'Pro Milone,' was composed on this occasion.

351. *cervice*] i. e. in the litter borne on the shoulders of slaves. Here these are Syrians. In Sat. iii. 240, the bearer is a Liburnian. Cf. Sat. i. 64.

352—357.] "Ogulnia is so poor that she has to hire even the equipage with which she attends the games. And yet she will squander her last plate or porcelain on athletes." There is a refinement of satire in speaking of the games as a necessary of life. Cf. Sat. x. 80 81.

356. *levibus*] "beardless."

357. *nulla*] "no *woman*." See l. 362.

359. *haec*] 'paupertas.'

359—361.] "*Men* do sometimes reflect on the consequences of extravagance."

Prodiga non sentit pereuntem femina censum,
Ac, velut exhausta redivivus pullulet arca
Numus, et e pleno semper tollatur acervo,
Non umquam reputat, quanti sibi gaudia constent.
Sketches of character resumed. The musical wife.
Si gaudet cantu : * * *
* * * organa semper
In manibus : densi radiant testudine tota
Sardonyches : crispo numerantur pectine chordae,
Quo tener Hedymeles operam dedit: hunc tenet, hoc se
Solatur, gratoque indulget basia plectro.
Quaedam de numero Lamiarum ac nominis altae
Cum farre et vino Janum Vestamque rogabat,
An Capitolinam deberet Pollio quercum
Sperare et fidibus promittere. Quid faceret plus
Aegrotante viro ? medicis quid tristibus erga
Filiolum? Stetit ante aram, nec turpe putavit
Pro cithara velare caput ; dictataque verba
Protulit, ut mos est, et aperta palluit agna.
Dic mihi nunc, quaeso, dic, antiquissime Divum,
Respondes his, Jane pater? Magna otia coeli :

379. *cantu*] music, either vocal or instrumental.

381, 382. *densi — Sardonyches*] Those which she wears on her fingers. They sparkle on the strings of the 'testudo' as she plays.

382. *crispo*] "quivering."

ib. *numerantur*] are *struck*, lit. "counted." This is from the action of playing, which resembles a person telling off numbers.

383.] "with which some effeminate 'Hedymeles' has practised." Used for any player.

385. *Lamiarum*] See note on Sat. iv. 154.

386. *rogabat*] "*used to* . . ."

387. *Pollio*] A 'citharoedus' mentioned also by Martial, Ep. iv. 61. 9, "Here, de theatro, Pollione cantante." This lady is in love with him.

ib. *Capitol — quercum*] Domitian instituted a literary contest in honour of the Capitoline Jove, at which both prose writers and poets recited. It was held every five years, and the victors received crowns. "Quercum:" for "quernam coronam."

388. *promittere*] "anticipate for."

391. *Pro cith.*] i. e. a '*citharoedus*.'

ib. *dictata*] scil. "by the priest."

392. *protulit*] "recited."

ib. *aperta*] scil. "to inspect the entrails."

393, 394. *antiquissime Divum — Jane pater*] Janus was the tutelary deity of the *beginning* of all occupations. Hence Numa called the first month Januarius, after him. Prayers to Janus were also offered at the commencement of every day, from which his name of 'pater *Matutinus*' (Hor. Sat. ii. 6. 20) was derived. Under the same view, he was in Italy before any of the gods. See Ov. Fasti, i. 235, "Hac ego Saturnum memini tellure receptum." In this sense he is here called "antiquissime Divum."

Non est, ud video, non est, quod agatur apud vos,
Haec de comoedis te consulit; illa tragoedum
Commendare volet: varicosus fiet haruspex.
The wife who knows all the news.
Sed cantet potius, quam totam pervolet urbem
Audax, et coetus possit quam ferre virorum,
Cumque paludatis ducibus praesente marito
Ipsa loqui recta facie strictisque mamillis.
Haec eadem novit, quid toto fiat in orbe;
Quid Seres, quid Thraces agant: secreta novercae
Et pueri: quis amet, quis decipiatur adulter.
Instantem regi Armenio Parthoque cometen
Prima videt; famam rumoresque illa recentes
Excipit ad portas: quosdam facit. Isse Niphatem
In populos, magnoque illic cuncta arva teneri
Diluvio, nutare urbes, subsidere terras,
Quocumque in trivio, cuicumque est obvia, narrat.
The strong-minded wife.
Nec tamen id vitium magis intolerabile, quam quae
Vicinos humiles rapere et concidere loris
Exorata solet. Nam si latratibus alti
Rumpuntur somni; *Fustes huc ocius*, inquit,
Afferte! atque illis dominum jubet ante feriri,
Deinde canem. Gravis occursu, teterrima vultu

394—397.] "Business must be very slack with you, to allow of your attending to such petitions."

397. *varicosus*] scil. with standing so long.

400. *paludatis ducibus*] "Generals with the 'paludamentum' on." This was the general's cloak (opposed to the 'sagum' of the common soldier), and was the personal symbol of the 'imperium.' The latter was conferred by a special 'lex' on each occasion of a general assuming his command; i. e. he then became 'imperator.' He assumed the 'paludamentum' as he quitted the city, and laid it aside on his return. It thus resembled the axe of the lictor's 'fasces.' See note on Sat. v. 111.

401. *strictis*] Transl. "exposed."

407.] Trajan's expedition against Armenia, A.D. 106, is thought to be meant here. Some comet had probably appeared at the time, and was taken as a sinister omen for the enemy.

409—412.] Antioch and other cities were nearly destroyed by earthquake A.D. 115. Trajan, who was in Antioch at the time, had a narrow escape.

409. *Niphatem*] This is really a *mountain*, part of the Taurus range. See Hor. Od. ii. 9. 20, "rigidum Niphatem." So that Juvenal's geography is at fault in treating it as a river.

415. *Exorata*] "*although* . . . ."

418—432.] "Some day, when her husband has a dinner-party, the strong-minded wife will start off for the baths;—just as the guests are expected. There she will exercise with the dumb-bells, returning to

Balnea nocte subit; conchas et castra moveri
Nocte jubet, magno gaudet sudare tumultu,
Quum lassata gravi ceciderunt brachia massa.
Convivae miseri interea somnoque fameque
Urguentur. Tandem illa venit rubicundula, totum
Oenophorum sitiens, plena quod tenditur urna
Admotum pedibus, de quo sextarius alter
Ducitur ante cibum, rabidam facturus orexim.

The literary wife.

Illa tamen gravior, quae, quum discumbere coepit,
Laudat Virgilium, perituraе ignoscit Elissae,
Committit vates et comparat; inde Maronem
Atque alia parte in trutina suspendit Homerum.
Cedunt grammatici, vincuntur rhetores, omnis
Turba tacet; nec causidicus, nec praeco loquatur,
Altera nec mulier: verborum tanta cadit vis,
Tot pariter pelves et tintinnabula dicas
Pulsari. Jam nemo tubas atque aera fatiget:
Una laboranti poterit succurrere lunae.

The wife

Imponit finem sapiens et rebus honestis.

drink off a pint or two of wine before dinner."

419. *nocte*] "at nightfall."

ib. *conchas*] Probably the shell-shaped vase of unguents. So Hor. Od. ii. 7. 23, "funde capacibus unguenta de conchis."

ib. *castra moveri*] A frequent Latin metaphor; we say, "to march."

420, 421.] Dumb-bells ('halteres') were provided for the use of bathers, and a vacant space left in the bath-room for the exercise. This space was usually between the warm and vapour baths, the 'balneum' and 'laconicum.' The space thus left was termed 'sudatio,' so that 'sudare' l. 420 is the technical term.

425, 426.] "Ready to drain a whole wine-barrel." "Tenditur," "is extended to her."

426. *urna*] A three-gallon measure. Cf. Sat. xii. 44, and Hor. Sat. i. 1. 54, "liquidi non amplius urna, Vel cyatho" ($\frac{1}{12}$ of a pint).

427. *alter*] "a second."

434. *quum discumbere coepit*] "as soon as she begins dinner." See note on Sat. v. 17.

435. *perituraе—Elissae*] The well-known death of Dido. Virg. Aen. iv. 450 seqq. Cf. 610, "Di morientis Elissae."

436. *committit*] See note on Sat. i. 163. "Pits."

ib. *inde*] "in *one* scale."

442, 443.] Eclipses of the moon were popularly attributed to magic. Virg. Ecl. viii. 69, "Carmina vel coelo possunt deducere lunam." Hor. Epod. v. 45, 46, "Quae sidera excantata voce Thessala Lunamque coelo deripit." Cf. Epod. 18. 26. On their occurrence therefore cymbals were beat and trumpets blown, which were supposed to dissipate the magical influence. See Senec. Hippol. Act. 2. 788—792, "Et nuper rubuit (scil. 'Luna') .... At nos soliciti lumine turbido, Tractam Thessalicis carminibus rati, Tinnitus dedimus."

444—447.] "One may have too

who learns rhetoric.

Nam si docta nimis cupit et facunda videri,
Crure tenus medio tunicas succingere debet,
Caedere Silvano porcum, quadrante lavari.
Non habeat matrona, tibi quae juncta recumbit,
Dicendi genus, aut curtum sermone rotato
Torqueat enthymema, nec historias sciat omnes:
Sed quaedam ex libris et non intelligat. Odi
Hanc ego, quae repetit volvitque Palaemonis artem,
Servata semper lege et ratione loquendi,
Ignotosque mihi tenet antiquaria versus,
Nec curanda viris opicae castigat amicae
Verba. Soloecismum liceat fecisse marito.

The wife who is dressy, and uses cosmetics.

Nil non permittit mulier sibi, turpe putat nil,
Quum virides gemmas collo circumdedit, et quum
Auribus extentis magnos commisit elenchos.
Intolerabilius nihil est, quam femina dives.
Interea foeda aspectu ridendaque multo
Pane tumet facies, aut pinguia Poppaena
Spirat, et hinc miseri viscantur labra mariti.
Ad moechum veniet lota cute. Quando videri
Vult formosa domi? moechis foliata parantur:

much, even of a good thing. If your wife is to be a rhetorician, let her change her sex."

446. *Crure — succingere*] i. e. "dress like we do." Men's tunics were shorter than those of women.

447. *Caedere Silvano porcum*] Silvanus was the presiding power of agriculture. As such, he was specially a *male* divinity, and women were excluded from his sacrifices. The meaning is, therefore, as in the preceding line, "do as men do."

ib. *quadrante lavari*] Women and children were admitted to the public baths free. See note on Sat. ii. 152. So that to pay for one's bath was "to be a man."

449. *dic. genus*] "*her* style of rhetoric."

449, 450.] Enthymema is a term of logic. It is a syllogism, in which one premise is suppressed for brevity; hence '*curtum.*' "Sermone rotato," "in round terms."

450. *Torqueat*] "hurl at your head."

ib. *nec—omnes*] "Nor have an historical quotation (the 'example' of rhetoric) always pat."

451. *sed*] "nay." "Quaedam" is of course ironical. "A thing or two."

452. *Palaemonis*] A famous grammarian under Tiberius and the subsequent reigns, and master of Quintilian. Cf. Sat. vii. 215—219.

454. *tenet versus*] "is up in the old poets."

455. *opicae*] See note on Sat. iii. 207.

458. *vir. gemm.*] Emeralds.

462.] See note on Sat. ii. 107.

ib. *pinguia*] "unctuous."

462—465. *Poppaeana*] "foliata:" sub. "unguenta." Poppaea Sabina, the wife of Nero, kept 500 asses to supply the milk in which she bathed. "Foliata:" so called because made of the *leaves* of spikenard.

His emitur, quidquid graciles huc mittitis Indi.
Tandem aperit vultum et tectoria prima reponit:
Incipit agnosci, atque illo lacte fovetur,
Propter quod secum comites educit asellas,
Exsul Hyperboreum si dimittatur ad axem.
Sed quae mutatis inducitur atque fovetur
Tot medicaminibus, coctaeque siliginis offas
Accipit et madidae, facies dicetur, an ulcus?
Est operae pretium, penitus cognoscere, toto
The tartar. Quid faciant agitentque die. Si nocte maritus
Aversus jacuit; periit libraria, ponunt
Cosmetae tunicas, tarde venisse Liburnus
Dicitur; hic frangit ferulas, rubet ille flagellis,
Hic scutica: sunt, quae tortoribus annua praestent.
Verberat, atque obiter faciem linit; audit amicas,
Aut latum pictae vestis considerat aurum,
Et caedit: longi relegit transacta diurni,
Et caedit; donec lassis caedentibus EXI
Intonat horrendum, jam cognitione peracta.
Praefectura domus Sicula non mitior aula.
Nam si constituit solitoque decentius optat
Ornari, et properat, jamque exspectatur in hortis,

467. *tect. pr. reponit*] "removes the first coat," i. e. the crust of bread and unguent. Lit. "tectorium" (sub. 'opus') is the plastering of a wall.

469. *comites—asellas*] See note on l. 463.

471. *inducitur atque fovetur*] "is overlaid and poulticed."

472. *offas*] "crumbs."

475—480.] "If the husband has offended, the slaves suffer."

476. *libraria*] sub. "ancilla" She *weighed out* the wool for the slaves to weave: see note on Sat. viii. 43. The derivation is thus from 'libra,' a pair of scales. 'Lanipendia' was another term: see l. 497, note.

476, 477. *ponunt—tunicas*] scil. "to be scourged."

479. *frangit ferulas*] They are broken upon his back.

481. *Verberat, linit, &c.*] scil. the mistress does.

483. *diurni*] (substantive) "diary." "Transacta" means the occurrences of each day, for 'acta.' The word is used in the same sense in the term 'acta publica;' see note on Sat. ii. 136.

485. *cognitione*] See on Sat. vii. 228.

486. *Praefectura domus*] Her household administration.

ib. *Sicula—aula*] i. e. the court of Phalaris and Dionysius.

487. *constituit*] "has an assignation. Cf. Sat. iii. 12.

488. *hortis*] Any of the public gardens might be meant. Cæsar and Agrippa both bequeathed theirs to the people. Cæsar's gardens were at the foot of the Janiculum, across the Tiber. "Trans Tiberim longe cubat is, prope Caesaris hortos," Hor. Sat. i. 9. 18. Agrippa's gardens and 'thermae' were in the Campus Martius, see note on Sat. vii. 233.

Aut apud Isiacae potius sacraria lenae;
Componit crinem laceratis ipsa capillis
Nuda humeros Psecas infelix, nudisque mamillis.
Altior hic quare cincinnus? Taurea punit
Continuo flexi crimen facinusque capilli.
Quid Psecas admisit? quaenam est hic culpa puellae,
Si tibi displicuit nasus tuus? Altera laevum
Extendit pectitque comas et volvit in orbem.
Est in consilio matrona, admotaque lanis,
Emerita quae cessat acu: sententia prima
Hujus erit: post hanc aetate atque arte minores
Censebunt, tamquam famae discrimen agatur
Aut animae; tanta est quaerendi cura decoris.
Tot premit ordinibus, tot adhuc compagibus altum
Aedificat caput. Andromachen a fronte videbis:
Post minor est: aliam credas. Cedo, si breve parvi
Sortita est lateris spatium, breviorque videtur
Virgine Pygmaea, (nullis adjuta cothurnis,)

Or perhaps the story of Messalina and Silius is referred to: see Sat. x. 334. In this case the 'horti Luculliani' of Claudius would be meant. The latter were on the Pincian hill.

489. *Isiac.—lenae*] Transl. "the bawd-priestess of Isis." The temples of Isis at Rome were the scene of every kind of debauchery. See on l. 529 post.

491. *Psecas*] A female slave's name.

492. *Altior—cincinnus*] The mistress speaks.

ib *Taurea*] sub. "scutica."

495. *Altera*] A second slave: while Psecas is being flogged.

ib. *laevum*] sub. "capillum." "The left side of the head." Psecas is supposed to have finished the right side.

497. *Est in consilio*] See note on Sat. iii. 162.

497.—501.] "She holds a cabinet council on the occasion." Domitian did the same on the great fish question, Sat. iv.

497. *matrona — lanis*] "Some slave of mature age who has been elevated to be 'lanipendia.'" The slave thus designated had charge of the wool issued daily for the slaves to weave. 'Admoveri' was the technical term for preferment to an office.

498. *emerita—acu, &c.*] metaphoricè. The technical term for military service was 'merere,' sub. 'stipendia' Soldiers who had served their time (twenty years) were 'emeriti.'

500. *Censebunt*] See note on Sat. iv. 130.

503. *Andromachen*] Cf. Ovid, Art. A. ii. 645, "Omnibus Andromache visa est spatiosior aequo."

504—507.] "This is absurd in a woman of ordinary height. How much more think you in a squat figure?" For 'cedo' (penult short) see Lat. Dict.

506. *nullis adjuta cothurnis*] These words are parenthetical. "At least when she has not her high-heeled shoes on." 'Cothurnus' is

Et levis erecta consurgit ad oscula planta?
The devotee. Nulla viri cura interea, nec mentio fiet
Damnorum: vivit tamquam vicina marito,
Hoc solo propior, quod amicos conjugis odit
Et servos, gravis est rationibus. Ecce furentis
Bellonae matrisque Deûm chorus intrat et ingens
Semivir, obscoeno facies reverenda minori
Jam pridem; cui rauca cohors, cui tympana cedunt
Plebeia, et Phrygia vestitur bucca tiara.
Grande sonat metuique jubet Septembris et Austri
Adventum, nisi se centum lustraverit ovis
Et xerampelinas veteres donaverit ipsi,
Ut, quidquid subiti et magni discriminis instat,
In tunicas eat et totum semel expiet annum.
Hibernum fracta glacie descendet in amnem;
Ter matutino Tiberi mergetur, et ipsis
Vorticibus timidum caput abluet: inde Superbi

usually the high-heeled boot, or 'buskin' of tragedy; of course employed to give the performers greater dignity. See Hor. Sat. i. 5, 64, "Nil illi . . . . tragicis opus esse cothurnis:"—'he is such a gaunt figure naturally.' From this use the word often means "tragedy" merely. See Sat. xv. 29, and l. 633 of this Satire.

507.] "And has to stand on tiptoe to be kissed."

509. *Damnorum*] His losses. See l. 362—365.

ib. *tamquam vicina marito*] "As if they had separate establishments."

511. *rationibus*] See note on Sat. i. 118.

511, 512. *furentis Bellonae—chorus*] The rites celebrated by her priests were very noisy. See Hor. Sat. ii. 3. 223, "Circum*tonuit* gaudens Bellona cruentis." This may have led to the secondary meaning of "fanaticus," which was the name given to her priests and those of Cybele.

512, 513. *ingens Semivir*] The Archigallus, or chief priest of Cybele. See note on Sat. ii. 111.

513. *minori*] "his junior" (subordinate priest).

515, 516. *cui—Plebeia*] A further description of the '*Archigallus*.' "To whom give place the hoarse crew and inferior tambourines;"—i. e. he takes precedence of them. Hoarse;—with bawling.

517. *Grande sonat*] scil. this archpriest.

ib. *Septembris et Austri*] See Hor. Od. ii. 14. 15, 16: "Frustra per auctumnos nocentem Corporibus metuemus Austrum."

519. *ipsi*] "to the priest." For 'xerampelinas,' see Lat. Dict.

521. *eat in*] "may *be carried off* by."

ib. *tunicas*] The vestments ('xerampelinas,' l. 519) given to the priest.

522. *descendet*] scil. "the devotee wife."

524, 525. *Superbi—regis agrum*] The Campus Martius, which had formerly belonged to the Tarquins. On the discovery of the conspiracy of the sons of Brutus to restore Tarquinius Superbus, the private

Totum regis agrum nuda ac tremebunda cruentis
Erepet genibus. Si candida jusserit Io,
Ibit ad Aegypti finem, calidaque petitas
A Meroe portabit aquas, ut spargat in aedem
Isidis, antiquo quae proxima surgit ovili.
Credit enim ipsius dominae se voce moneri.
En animum et mentem, cum qua Di nocte loquantur!
Ergo hic praecipuum summumque meretur honorem,
Qui grege linigero circumdatus et grege calvo
Plangentis populi currit derisor Anubis.
Et movisse caput visa est argentea serpens:—
Illius lacrumae meditataque murmura praestant,

property of his family was confiscated. The Campus was reserved for public use, and dedicated to Mars. Hence its name of 'Campus *Martius*.'

526. *Io*] i. e. Isis, with whom she was often confounded. Io was transformed by Jupiter into a cow, to protect her from Juno's jealousy. Isis was often represented with a cow's face, and this may have led to the confusion. 'Candida Io'—because the cow was white.

528, 529. *aedem—ovili*] The 'antiquum ovile' was a portion of the Campus Martius, near the Circus Flaminius. It was appropriated for holding the 'Comitia Centuriata,' and originally fenced off with hurdles. From the resemblance of these to a sheep-pen ('ovile') it derived its name. Julius Caesar replaced it with a magnificent building, called 'Septa Julia.' The latter was destroyed by fire under Titus, but restored by Domitian, who at the same time built the temples of Isis and Serapis near it.

The worship of Isis was introduced at Rome in the time of Sulla. It met with great opposition at first on account of the licentious character of her festivals. The same cause, however, made them popular; and from the time of Vespasian Isis became an established Roman divinity. Her principal temple was that above referred to, and from which she was called 'Campensis.'

530. *dominae*] of the goddess herself.

531.] Spoken of the devotee; of course ironically. "Precisely the heart and mind with which heavenly beings would commune!"

532. *Ergo*] From the same superstitious temper.

533.] The priests of Isis were shorn, hence "calvo." Both priests and worshippers wore linen robes.

534. *populi—derisor*] Imposing on their credulity. Anubis, the attendant of Isis and her husband Osiris, was always represented with a dog's head. So Virg. Aen. viii. 698, "latrator Anubis." The dog's grin gives particular force to the "derisor."

538—541.] "Your wife's tears forsooth have persuaded Osiris (after being properly bribed), to pardon any little *faux pas* she may have committed."

538. *movisse caput*] i. e. as a sign of favour.

ib. *argentea serpens*] This seems to have been carried in the processions of Isis and Osiris. See Ov. Am. ii. 13. 13, "Pigraque labatur circa donaria serpens."

Ut veniam culpae non abnuat, ansere magno
Scilicet et tenui popano corruptus, Osiris.
The wife who consults fortune-tellers,
Quum dedit ille locum; cophino foenoque relicto
Arcanam Judaea tremens mendicat in aurem,
Interpres legum Solymarum et magna sacerdos
Arboris ac summi fida internuntia coeli.
Implet et illa manum, sed parcius: aere minuto
Qualiacumque voles Judaei somnia vendunt.
Spondet amatorem tenerum, vel divitis orbi
Testamentum ingens, calidae pulmone columbae
Tractato, Armenius vel Commagenus haruspex;
Pectora pullorum rimatur et exta catelli,
Interdum et pueri; faciet, quod deferat ipse.
or astrologers,
Chaldaeis sed major erit fiducia: quidquid
Dixerit astrologus, credent a fonte relatum
Hammonis; quoniam Delphis oracula cessant
Et genus humanum damnat caligo futuri.
Praecipuus tamen est horum, qui saepius exsul,

540. *ansere*] The goose was sacrificed to Isis. See Ov. Fast. i. 453, 454, "anser Det jecur in lances, Inachi lauta, tuas." Geese were also the favourite diet of the Egyptian priests. See Herod. 2. 37, χηνέων πλῆθός τι ἑκάστῳ γίνεται πολλὸν ἡμέρης ἑκαστης.

542. *ille*] The Archigallus.

542—545. *cophino foenoque—mendicat—sacerdos arboris*] See note on Sat. iii. 14—16.

543 *Judaea*] i. e. the Jews;—the country used for the people.

ib. *arcanam—in aurem*] Jews were occasionally in bad odour at Rome under the empire. See Acts xviii. 2, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης. So also Sueton. Domit. 12, "Deferebantur qui vel improfessi Judaicam intra urbem viverent vitam." Accordingly, they had to carry on their fortune-telling with some precaution. Hence "tremens" here.

544, 545.] See note on Sat. xiv. 103, 104, ad fin.

546. *illa*] scil. "Judaea."

ib. *implet manum*] 'gets a fee.'

552. *faciet—ipse*] "In fact, he will kill one for the purpose, and then accuse some one else of the crime."

555. *oracula cessant*] The Delphic oracle had been destroyed by Nero. It was restored by Hadrian, but subsequently to the publication of this Satire. The oracle was finally suppressed by Theodosius.

557—559.] Otho's insurrection against Galba was in great part due to the suggestions of the astrologer Ptolemaeus (called "Seleucus" in Sueton. Otho. 4). See Tac. Hist. i. 22—36, "Ptolemaeus jam et sceleris instructor" (cap. 22). Galba was killed in the revolt; see note on Sat. ii. 104. He is the "magnus civis" of l. 559.

557. *saepius exsul*] Astrology was prohibited by law at Rome. The words of Tacitus (cap. 22 above) are, "genus hominum . . . quod in civitate nostra et prohibebitur semper, et retinebitur." Persons practising it were punished with imprisonment or exile. See ll. 561, 562.

Cujus amicitia conducendaque tabella
Magnus civis obit et formidatus Othoni.
Inde fides arti, sonuit si dextera ferro
Laevaque, si longo castrorum in carcere mansit.
Nemo mathematicus genium indemnatus habebit:
Sed qui paene perit, cui vix in Cyclada mitti
Contigit et parva tandem caruisse Seripho.
Consulit ictericae lento de funere matris,—
(Ante tamen de te,)—Tanaquil tua: quando sororem
Efferat et patruos, an sit victurus adulter
Post ipsam?—quid enim majus dare numina possunt?
Haec tamen ignorat, quid sidus triste minetur
Saturni, quo laeta Venus se proferat astro,
Qui menses damno, quae dentur tempora lucro.

or casts horoscopes herself;

558. "Through whose intimacy with Otho, and hireling scroll." He had cast a horoscope, predicting that Otho should be emperor.

559. *obit*] contr. for 'obiit.' "Was assassinated."

560—564.] "It is in fact the public stigma attached to astrologers, which procures them their lady clients." See on l. 557.

560. *Inde—si, &c.*] "They (the women) confide in an astrologer, *precisely because*."

ib. *ferro*] The iron handcuff. I. e. because he has been in confinement.

561. *castrorum*] This probably refers to the case of some particular astrologer. They frequently promised victory to the contending generals of the day. Pending the issue of his predictions, one of these prophets may have been carried with the army in confinement. It is not of course meant that astrologers (or any malefactors) were sent to the military prison for confinement, as the *usual* practice.

562. *genium indemnatus habebit*] "will be allowed (by the ladies) to have any talent, unless he has been under a penal sentence." "Mathematicus," "astrologer:" as in Sat. xiv. 248.

563. *Sed qui*] i. e. '*nemo nisi* qui:' in apposition with line 562.

ib. *perit*] Undergone capital punishment.

563, 564. *cui—Seripho*] "who *just* got off with transportation, and has come back at last from serving his time." For Cyclada and Seripho, see Sat. i. 73 and note; x. 170.

565. *lento de funere*] inquires how much longer she will be in dying.

566. *Tanaquil tua*] Your wife. Tanaquil was the wife of Tarquinius Priscus:—"perita, ut vulgo Etrusci, coelestium prodigiorum mulier," Livy i. 34. On their removal from Tarquinii to Rome, an eagle flew away with Tarquinius' felt cap, just as the carriage reached the Janiculum. Tanaquil however "alta sperare virum jubet; alitem—levasse superpositum capiti decus, ut divinitus eidem redderet."

568. *Haec*] the wife who consults the astrologers. "*She* does not herself understand the art. What is really formidable ('*illius*,' l. 572) is the wife who casts her own horoscopes."

Illius occursus etiam vitare memento,
In cujus manibus, ceu pinguia succina, tritas
Cernis ephemeridas; quae nullum consulit, et jam
Consulitur: quae, castra viro patriamve petente,
Non ibit pariter numeris revocata Thrasylli.
Ad primum lapidem vectari quum placet, hora
Sumitur ex libro: si prurit frictus ocelli
Angulus, inspecta genesi collyria poscit.
Aegra licet jaceat, capiendo nulla videtur
Aptior hora cibo, nisi quam dederit Petosiris.
(Si mediocris erit; spatium lustrabit utrumque
Metarum, et sortes ducet, frontemque manumque

(in fact rich and

572. *occursus*] It is a baddish omen even to meet her.

573.] Ladies carried amber ('succina') in their hands, to give them an agreeable scent.

574.] 'Ephemeris' in its first sense is "a diary;" with 'mathematica' expressed or understood it means "a calendar." This was used to ascertain the position of the stars for astrological calculations.

576. *revocata*] "*because* . . ."

ib. *numeris*] So Hor. Od. i. 11. 2. 3, "nec Babylonios Tentaris numeros." The *first* sense of the word 'numeri' is "numerals;" 1, 2, 3, &c. From this it came to be used (amongst other senses) for the science of numbers, or arithmetic. (Possibly it meant the counters themselves, which were used in calculation;—just as 'numeri,' for the same reason, sometimes means 'dice.' See Ovid, Art. Am. ii. 203, "Seu ludet, numerosque manu jactabit eburnos.") In the Latinity of the later republic and empire, however, 'numeri' had acquired the specific sense of calculations of the stars, either for astronomy or natural magic. See Cic. Fin. v. 29, "Plato Aegyptum peragravit, ut de sacerdotibus numeros et coelestia acciperet." So too Lucan i. 644, "numerisque moventibus astra." Similarly Stat. Theb. 4. 411, "numerisque sequentibus astra."

ib. *Thrasylli*] A Rhodian astrologer, who predicted that Tiberius should obtain the empire. He accompanied the latter to Rome, and obtained great reputation in his art.

577.] "If she has only to drive a mile out of town." "Lapidem," sub. 'milliarium,'—"mile-stone." These were erected on all the leading roads out of Rome. The distances of various places from the gates of the latter were inscribed on the 'milliarium aureum;'—a gilt pillar which Augustus had placed in the forum.

ib. *hora*] the (propitious) hour.

578. *libro*] The (astrologer's) scroll.

579] *inspecta*] Used with the strict participle meaning. "She does not ask for, &c., *until she has inspected*." "Genesi," "her nativity;" i. e. the planetary influences (or 'house') under which she was born. Cf. Sat. xiv. 248.

581. *Petosiris*] An astrologer of ancient Egypt. It is here used for any professor of the art.

582—591.] "Even the poorest must have the stars read for them."

582. *mediocris*] "in mean circumstances."

582, 583.] "She will consult the fortune-tellers in the Circus Maximus." Cf. Hor. Sat. i. 6. 113, 114, "Fallacem circum vespertinumque pererro Saepe forum; adsisto divinis." See also note on Sat. iii. 65.

583. *metarum*] The Circus was a long oval enclosure. Down the centre of it ran a straight low wall called 'spina,' round which the chariots

poor alike must have the stars read for them.)

Praebebit vati crebrum poppysma roganti.
Divitibus responsa dabit Phryx augur et Indus 585
Conductus, dabit astrorum mundique peritus,
Atque aliquis senior, qui publica fulgura condit.
Plebeium in circo positum est et in aggere fatum.
Quae nullis longum ostendit cervicibus aurum,
Consulit ante phalas delphinorumque columnas,
An saga vendenti nubat caupone relicto.) 591

The wife who might do *one* thing

Haetamen et partus subeunt discrimen, et omnes
Nutricis tolerant fortuna urgente labores;
Sed jacet aurato vix ulla puerpera lecto. 594

were driven in the races. This wall was called 'spina' from its resemblance to a back-bone:—it was, of course, unconnected with the sides.

At each end of the 'spina,' not upon, but in front of it, was a goal, called the 'meta' (hence here, "spatium utrumque metarum"). This 'meta' consisted of a base, supporting three wooden cones ornamented with carving. Upon the 'spina' itself stood, at one end, two pillars, on which the 'ova' were placed. The 'ova' were seven balls of wood, so called from their shapes. One of these was taken down at the termination of each of the seven courses of the chariots, to show the spectators how many remained. On the other end of the 'spina' stood two corresponding pillars, supporting seven figures of dolphins; hence the "delphinorum columnas," l. 590. These apparently served for ornament only.

583. *sortes ducet*] *draw* lots.

ib. *frontem*] Fortune-tellers of that day examined the lines on *the forehead*, as well as the hand.

584. *poppysma*] "A *douceur*," Ποππύζειν, from which the word is formed, is to smack the lips, or whistle—especially to produce the sound made by grooms in rubbing down a horse to keep him quiet. The word thus got the sense of coaxing or caressing. It may possibly have become a cant term for "a gratuity."

585. *Indus*] i. e. a Brahmin.

587. *publica fulg. condit*] When any one had been struck by lightning, the spot where this occurred was at once consecrated. See Hor. Art. Poet. 471, "triste bidental Moverit incestus." A sheep ('bidens') was sacrificed there, and other ceremonies performed by a priest appointed for the purpose—here the "aliquis senior, qui fulgura condit." The priests were hence called 'bidentales,' and the place itself 'bidental.' "Publica," must be construed adverbially; "at the public expense."

588. *aggere*] See note on Sat. v. 153—155.

589. *Quae—aurum*] i. e. "the pauper." "Longum aurum;" probably the gold necklace worn by women.

590. *ante*] previously. Or it may be the preposit governing "phalas" and "columnas," with "augurem" understood after "consulit."

ib. *phalas*] These were towers erected between the 'metae' (see note on l. 583) and the side-walls of the Circus, on the occasion of shamfights there. "Delphinorum columnas:" see note last cited.

591. *saga vendenti*] A slop-seller. The 'sagum' was the common soldier's cloak. "An" is here "whether."

592. *Haec*] The poor. "Bad as these are, they do not do what the rich do."

594—597.] "In the gilded couch

worse.

Tantum artes hujus, tantum medicamina possunt
Quae steriles facit atque homines in ventre necandos
Conducit. Gaude, infelix, atque ipse bibendum
Porrige, quidquid erit : nam si distendere vellet
Et vexare uterum pueris salientibus, esses
Aethiopis fortasse pater; mox decolor heres
Impleret tabulas, numquam tibi mane videndus.
Transeo suppositos et gaudia votaque saepe
Ad Spurcos decepta lacus, atque inde petitos
Pontifices, Salios, Scaurorum nomina falso
Corpore laturos. Stat Fortuna improba noctu,
Arridens nudis infantibus. Hos fovet omnes
Involvitque sinu; domibus nunc porrigit altis
Secretumque sibi mimum parat. Hos amat, his se
Ingerit, atque suos ridens producit alumnos.

The wife who practises love charms

Hic magicos affert cantus, hic Thessala vendit
Philtra, quibus valeat mentem vexare mariti,
Et solea pulsare nates. Quod desipis, inde est;

of the wealthy, *a birth* is rare indeed. Whenever they can, they procure an abortion ("homines—conducit").

596. *steriles*] sub. "feminas."

597—601.] Addressed to the husband. "Do not prevent them. Better have that, than have a child which is some one's else."

598, 599. *nam—salientibus*] Transl. "For if your wife had a disposition to become *enceinte*."

600. *Aethiopis*] i. e. some slave of your own.

601. *tabulas*] your will. Sat. i. 68 and note.

ib. *numquam—videndus*] "whom you had safest not meet *in the forenoon*." Omens were especially drawn from what was met at *the commencement* of any thing, as of the day, the journey, &c. This ill-favoured half-cast would have been the worst of omens.

602. *Transeo*] "I must not dwell too long upon."

ib. *suppositos*] sub. "infantes." "Suppositious children." See on l. 603.

ib. *audia — votaque*] Of the supposed fathers.

603. *ad—lacus*] "tricked;" i. e. excited by a trickery practised at the Spurci lacus. The pool thus named was in the vegetable market ('forum olitorium'), near the 'columna lactaria.' At the latter, foundlings were exposed, and fed with milk. Women who were childless occasionally passed off one of these foundlings as their own.

603—605.] "and children fetched thence to become pontifices and Salii, and bear the names of our leading families." For "pontifices" see note on Sat. iv. 46. For "Salii" see note on Sat. ii. 126. "Scauri," used for any illustrious house.

608. *mimum*] 'a farce.' See on Sat. i. 3.

609. *ingerit*] "forces herself upon."

610—626.] Description of the love-charms practised by wives upon their husbands.

610, 611. *Hic—philtra*] "One dealer supplies incantations; another, love-potions."

611. *valeat*] scil. the wife.

612. *solea—nates*] Transl. "and

on her husband.

Inde animi caligo et magna oblivio rerum,
Quas modo gessisti. Tamen hoc tolerabile, si non
Et furere incipias, ut avunculus ille Neronis,
Cui totam tremuli frontem Caesonia pulli
Infudit. Quae non faciet quod Principis uxor?
Ardebant cuncta et fracta compage ruebant,
Non aliter, quam si fecisset Juno maritum
Insanum. Minus ergo nocens erit Agrippinae
Boletus: siquidem unius praecordia pressit
Ille senis, tremulumque caput descendere jussit
In coelum, et longam manantia labra salivam.
Haec poscit ferrum atque ignes, haec potio torquet:
Haec lacerat mixtos Equitum cum sanguine Patres.
Tanti partus equae, tanti una venefica constat!

The poisoner.

Oderunt natos de pellice;—nemo repugnet,
Nemo vetet. Jam jam privignum occidere fas est.
Vos ego, pupilli, moneo, quis amplior est res,

make him her humble slave." We say, "comb his hair."

612. *desipis*] addressed to the husband.

ib. *inde*] From these love-spells.

615. *avunculus — Neronis*] i. e. Caligula. Caesonia (l. 616) was his wife, and secured his constancy by love-potions, which were thought to have unsettled his intellect.

616. *frontem—pulli*] i. e. (by an hyperbole) the Hippomanes; see l. 133 above. This was an alleged excrescence on a foal's forehead, which drove the dam mad if she smelt it; hence the name 'hippomanes.' The dam accordingly tore off the substance and swallowed it. She was often, however, anticipated, as it was collected for use in love-charms. Cf. Virg. Aen. iv. 515, "nascentis equi de fronte revulsus Et matri praereptus amor."

618. *ardebant—ruebant*] From the frantic conduct of Caligula in his derangement, occasioned by Caesonia's potions. See note on l. 615. "Cuncta," i. e. "the whole empire."

620, 621. *Agripp. boletus*] See note on Sat. v. 147.

621—623.] "Since *that* only put an end to one old man.

621. *pressit*] "stopped."

622, 623. *tremulum caput;—longam—salivam*] Claudius is similarly described by Suetonius; "spumante rictu; caput semper tremulum." Claud. 30.

ib. *descendere—in coelum*] To receive apotheosis. See note on l. 115. The *descendere* is of course highly ironical.

624, 625.] "Whereas Caligula's poison ('haec,' see note on l. 615) led to his practising every kind of cruelty." Caligula's thirst for blood was as insatiable as Marat's. It was embodied in his well-known wish, "Utinam populus Romanus unam cervicem haberet!" Suet. Cal. 30.

627—630.] "One could not object, perhaps, if they only poisoned their husband's illegitimate children ('natos de pellice'), or, as things go, his child by a former marriage ('privignum'). The mischief is that, now-a-days, they poison *their own*."

629. *pupilli*] A woman was incapacitated from being guardian

Custodite animas, et nulli credite mensae.
Livida materno fervent adipata veneno.
Mordeat ante aliquis, quidquid porrexerit illa,
Quae peperit : timidus praegustet pocula pappas.
Fingimus haec, altum satira sumente cothurnum,
Scilicet, et, finem egressi legemque priorum,
Grande Sophocleo carmen bacchamur hiatu,
Montibus ignotum Rutulis coeloque Latino ?
Nos utinam vani ! Sed clamat Pontia, *Feci,*
Confiteor, puerisque meis aconita paravi,
Quae deprensa patent: facinus tantum ipsa peregi!
Tune duos una saevissima vipera coena ?
Tune duos ? *Septem, si septem forte fuissent.*
Credamus tragicis, quidquid de Colchide torva
Dicitur et Procne : nil contra conor : et illae
Grandia monstra suis audebant temporibus ; sed
Non propter numos. Minor admiratio summis
Debetur monstris, quoties facit ira nocentem
Hunc sexum, et rabie jecur incendente feruntur
Praecipites ; ut saxa jugis abrupta, quibus mons
Subtrahitur, clivoque latus pendente recedit.
Illam ego non tulerim, quae computat, et scelus ingens
Sana facit. Spectant subeuntem fata mariti

('tutor'). Where a minor was possessed of property, the 'tutela' was given to the nearest 'agnati,' the mother retaining the care of the infant's person. Cf. Hor. Ep. i. 1. 21, 22, "ut piger annus Pupillis, quos dura premit custodia matris."

633. *pappas*] A child's term of endearment to the παιδαγωγὸς, or children's attendant.

634—638.] Addressed to an incredulous reader. "You think this is all poetical fiction. I wish it were. Look at that affair of Pontia."

634. *cothurnum*] See note on l. 506 above.

635. *priorum*] My predecessors in satire.

636, 637.] "Depict some crime of the Greek tragedy (such, e. g. as those of l. 643), not the real life of Rome."

638. *Pontia*] She destroyed her own children by poison in Nero's reign. So Martial ii. 34, "O mater, qua nec Pontia deterior."

643—652] "One can quite believe now what tragedy tells of Medea and Procne. In fact, I must not pretend to equal these; they were real achievements, considering the period. The only point in which they do not quite come up to us, is that they were not perpetrated for money." Medea is called "Colchis," from her birth-place. For Procne, see note on Sat. vii. 92.

649, 650.] "As rocks broken away from the heights, by which the mountain is reduced, and the side recedes with nodding cliff." The

Alcestim, et similis si permutatio detur,
Morte viri cupiant animam servare catellae.
Occurrent multae tibi Belides atque Eriphylae
Mane: Clytaemnestram nullus non vicus habebit.
Hoc tantum refert, quod Tyndaris illa bipennem
Insulsam et fatuam laeva dextraque tenebat.
At nunc res agitur tenui pulmone rubetae;
Sed tamen et ferro, si praegustaret Atrides
Pontica ter victi cautus medicamina regis.

comparison of the "feruntur praecipites" is confined to the clause 'ut saxa jugis abrupta.' The following words, "quibus—recedit," merely amplify the "abrupta." The consequences of the rocks breaking away are that the mountain loses part of its substance, the line of cliff is thrown further back, and the side becomes disrupted. Or the antecedent to "quibus" may be "jugis:"—"from which the mountain (supporting mass below) is imperceptibly withdrawn.

652—661.] "So much for the way they treat their children. As to their husbands' lives, they are not worth an hour's purchase. Alcestis died to save her husband: our wives, if they were permitted a similar exchange, would sacrifice us to save a pet spaniel."

652. *spectant*] "See exhibited on the stage."

655. *Belides*] The Danaides; so called from their grandfather Belus. They were married to the fifty sons of Aegyptus, and murdered them in one night, with the exception of Hypermnestra, who spared her husband Lyncus. The story is well known from Horace: "scelus atque notas Virginum poenas," Od. iii. 11. 25—52.

ib. *Eriphylae*] The sister of Adrastus, and wife of Amphiaraus, one of the "Seven against Thebes." He was a prophet, and foresaw the failure of the expedition. He was unable to escape, however, as he had promised on his marriage to abide by his wife's judgment on any point in which his own opinion differed from that of Adrastus. In the present case, she had been bribed by Polynices with a necklace to advocate the war. Jupiter opened a chasm in the earth which swallowed Amphiaraus, and he became immortal.

656. *mane*] "any morning."

657—661.] "The only difference is, *that* heroine (Clytemnestra) used the axe, while ours adopt the less rude agency of poison. Unless indeed their husbands take antidotes, in which case they will follow the precedent."

659. *tenui—rubetae*] i.e. by poison. See 'rubeta' in Lat. Dict.

660. *Atrides*] i.e. the husband.

661. *Pontica—regis*] "The Pontic drugs of the thrice-conquered king." In other words, the drugs (antidotes against poison) of the thrice-conquered king of Pontus. Mithridates is meant. On his first accession he was threatened with numerous conspiracies, and as a precaution against them, resorted to the use of antidotes. Cf. Sat. xiv. 254, 255. His constitution in this way became practically poison-proof. In fact, he could not even poison himself, as he tried to do on his final overthrow. He is called "ter victi" here, because successively defeated by Sylla, Lucullus, and Pompey, in the three Mithridatic wars.

SATIRA VII.

THE PROSPECTS OF LITERATURE.

An imperial patron.

Et spes et ratio studiorum in Caesare tantum:
Solus enim tristes hac tempestate Camenas
Respexit, quum jam celebres notique poetae
Balneolum Gabiis, Romae conducere furnos
Tentarent, nec foedum alii nec turpe putarent
Praecones fieri, quum, desertis Aganippes
Vallibus, esuriens migraret in atria Clio.
Nam si Pieria quadrans tibi nullus in arca
Ostendatur, ames nomen victumque Machaerae,
Et vendas potius, commissa quod auctio vendit
Stantibus, oenophorum, tripodas, armaria, cistas,
Alcithoen Alcyonem Pacci, Thebas et Terea Fausti.

1. *Caesare*] Perhaps Domitian. See note on Sat. vi. 337. It is uncertain, however. See note on l. 92.

4. *conducere* (hire) *balneolum—furnos*] i. e. turn bath-keepers or bakers.

6. 7. *Aganippes vallibus*] See their topography in Macleane ad loc.

7. *atria*] The 'atria *auctionaria*' of Cicero (de Leg. Agr. i. 3).

8. *quadrans*] See Smith's Dict. Antiq. voc. 'as.'

ib. *Pieria—in arca*] In the poet's strong-box. See Sat. i. 90 and note.

9. *ames*] "acquiesce in;" like the Gr. στέργειν.

ib. *Machaerae*] Some leading auctioneer of the day.

10. *commissa—auctio*] A sale "bonorum commissorum;" of "forfeited property."

11. *armaria*] Fixed presses for books. We must not think of the arrangements of a modern library. The books were manuscript rolls; see note on Sat. i. 5, 6. They were kept either in these presses, or in moveable cases ('capsae,' or 'scrinia'). "Cistas" here is very likely used for 'scrinia;' cf. Sat. iii. 206; but it may mean boxes for any purpose.

12. *Pacci—Fausti*] Inferior dramatic poets. 'Alcyonem,' &c., are the names of their plays.

Hoc satius, quam si dicas sub judice, Vidi,
Quod non vidisti, faciant equites Asiani
Quamquam, et Cappadoces: faciant equitesque Bithyni,
Altera quos nudo traduxit Gallia talo.
Nemo tamen studiis indignum ferre laborem
Cogetur posthac, nectit quicumque canoris
Eloquium vocale modis, laurumque momordit.
Hoc agite, o juvenes: circumspicit et stimulat vos
Materiamque sibi Ducis indulgentia quaerit.
Si qua aliunde putas rerum exspectanda tuarum
Praesidia, atque ideo croceae membrana tabellae
Impletur; lignorum aliquid posce ocius et, quae
Componis, dona Veneris, Thelesine, marito,
Aut claude et positos tinea pertunde libellos.
Frange miser calamos, vigilataque proelia dele,
Qui facis in parva sublimia carmina cella,
Ut dignus venias hederis et imagine macra.

13, 14.] "Although this is better than making money as suborned witnesses, which otherwise they must come to."

14, 15.] "Although these new-made equites (originally slaves from Asia Minor) may do so." The emperors frequently admitted freedmen into the equestrian order; and even slaves were allowed to wear the gold ring, which was its badge. Cf. Hor. Epod. iv. 2—15,

"Ibericis peruste funibus latus,
Et crura dura compede . . .
Arat Falerni mille fundi jugera;
. . . . . .
Sedilibusque magnus in primis eques
Othone contempto sedet!"

16. *altera*] (lit. "second") Gallia, i. e. Galatia, in Asia Minor. A body of Gauls under Leonnorius and Lutarius crossed the Hellespont, B C. 279, and seized on part of Bithynia. The portion they thus occupied acquired the name of Gallo-Graecia, contracted into Galatia. See Livy xxxviii. 16.

ib. *nudo talo*] See Sat. i. 111, and note there.

ib. *traducit*] "sends over;" lit. transports.

18. *posthac*] "Now literature has an imperial patron."

20. *Hoc agite*] "Be industrious." 'Hoc agere,' or 'id agere,' is an idiom of constant occurrence in this sense. Literally it would be, "Do *this* (i. e. whatever you are doing) *and nothing else*;" from which it passes naturally into the above meaning.

23. *ideo*] "with that object."

ib. *croceae—tabellae*] The "membrana" was one of the materials on which books were written. See note on Sat. i. 5, 6. Its back was usually stained with saffron, as it was not intended to be written on; see the same note.

25. *Ven.—marito*] Vulcan; i. e. the fire.

26. *tinea*] abl. of the instrument.

27. *vigilataque proelia*] The descriptions of battles over which you have sat up a whole night.

29. *dignus—hederis et imag. ma-*

jam Spes nulla ulterior : didicit nam dives avarus
Tantum admirari, tantum laudare disertos,
Ut pueri Junonis avem. Sed defluit aetas
Et pelagi patiens et cassidis atque ligonis.
Taedia tunc subeunt animos, tunc seque suamque
Terpsichoren odit facunda et nuda senectus.

How poets are treated.

Accipe nunc artes, ne quid tibi conferat iste
Quem colis, et Musarum et Apollinis aede relicta,
Ipse facit versus, atque uni cedit Homero
Propter mille annos. At, si dulcedine famae
Succensus recites, maculosas commodat aedes,
Ac longe ferrata domus servire jubetur,
In qua sollicitas imitatur janua portas.
Scit dare libertos extrema in parte sedentes

era] Statues of eminent literary men were placed in the library on the Palatine, adjoining the temple of Apollo. See note on Sat. iv. 31, and cf. Hor. Ep. i. 3. 17, "Scripta, Palatinus quaecunque recepit Apollo." The statues were crowned with ivy; see Persius, Prolog. 5, 6, "Illis relinquo, quorum imagines lambunt Haederae sequaces." "Macra imagine" is used because the poet represented was lean himself.

30—32.] "For patrons now-a-days admire literature much as children do a peacock's tail;" i. e. have no critical taste for it.

32. *sed*] "meanwhile."

33. *pelagi—cassidis—ligon.*] Occupations that would bring you money. "Cassidis," i. e. military service

36, 37.] "I should like you just to hear the shifts by which now-a-days a patron ("iste, quem colis") excuses himself from giving you any thing."

36, 37. *iste—relicta*] "*Your* tutelary deity." The patron has to be worshipped now-a-days, not Apollo and the Muses.

38, 39.] "For instance. The patron ("ipse") is a poet himself; Homer's equal, only the latter lived first. How can you expect him to give *you* any thing?"

39—47.] "All he will do for you, is to lend you an empty room to recite in;—he won't pay for the hire of the benches."

40. *maculosas*] "mangy." Another reading is "Maculonus."

ib. *commodat*] See note on Sat. i. 1—12.

41. *longe*] In some out-of-the-way part of the town.

ib. *ferrata*] "unoccupied;" lit. chained; i. e. locked up.

41. *servire jubetur*] "is put at your disposal."

42.] This carries out the idea "ferrata," l. 40. The door is chained up, like the town gates during a siege (sollicitae").

43—47.] "He *will* provide ("scit dare") what costs him nothing.—a packed audience of his own clients. But neither he, nor any other of these patrons ("regum:" cf. Sat. v. 14) will give you the cost of the necessary preparations." "Subsellia:" the benches of the audience, arranged in tiers, in a semicircle, like the seats of a theatre. See note on Sat. iii. 154. "Anabathra:" the steps to the tiers. "Orchestra;" the level space enclosed by the semicircular tiers of benches. The poet stood in the front of the "orchestra" to recite, and the élite of the audience had seats there, also in imita-

Ordinis, et magnas comitum disponere voces:—
Nemo dabit regum, quanti subsellia consteut,
Et quae conducto pendent anabathra tigillo,
Quaeque reportandis posita est orchestra cathedris,
Nos tamen hoc agimus, tenuique in pulvere sulcos
Ducimus, et litus sterili versamus aratro.
Nam si discedas, laqueo tenet ambitiosi
[Consuetudo mali, tenet insanabile multos]
Scribendi cacoethes, et aegro in corde senescit.
Sed vatem egregium, cui non sit publica vena,
Qui nihil expositum soleat deducere, nec qui
Communi feriat carmen triviale moneta,
Hunc, qualem nequeo monstrare et sentio tantum,
Anxietate carens animus facit, omnis acerbi
Impatiens, cupidus silvarum aptusque bibendis
Fontibus Aonidum. Neque enim cantare sub antro
Pierio thyrsumve potest contingere sana
Paupertas atque aeris inops, quo nocte dieque
Corpus eget. Satur est, quum dicit Horatius Euoe!
Quis locus ingenio, nisi quum se carmine solo
Vexant et dominis Cirrhae Nysaeque feruntur
Pectora nostra, duas non admittentia curas? 65

tion of the theatre. See note last cited. It will be observed that the relatives, "quae," "quae," with the subsequent words in l. 46, 47, have the force of epithets. The translation will thus be, "the steps supported ("quae pendent") on hired planking, and the orchestra arranged ("posita") with its borrowed chairs;" lit. chairs which have to be returned. "Posita" is "arranged," or "set;" i. e. having the chairs set upon it.

48. *hoc agimus*] See note on l. 20. "And yet we work (at literature), and persist in 'ploughing the rock'"

50. *si*] "even if."

53. *cui—vena*] "whose (poetic) vein is not jobbed;" i. e. who has one of his own, not borrowed.

55. *communi—moneta*] "nor coins his hackneyed lay at the mint of commonplace." "Triviale:" "what you may find in every cross-way."

57, 58. *omnis—invaliens*] i. e. "qui nihil acerbi patitur."

60. *thyrsum*] Properly the pole borne in Bacchic festivities. See note on Sat. vi. 70. The touch of this was supposed to cause ἐνθουσιασμός, as Horace, Od. ii. 19. 8, "Parce, gravi metuende thyrso." Here it is used for poetical inspiration.

ib. *sana*] i. e. "non ebria." But "moesta" is also read.

62. *quum dicit—Euoe*] i. e. when he wrote his "Ode to Bacchus." See l. 5. 7 of the Ode last cited, "Euoe! recenti mens trepidat metu . . . Euoe! parce, Liber."

64. *feruntur*] "are carried captive."

ib. *dominis Cirrhae Nysaeque*] i. e. Apollo and Bacchus. "Cirrha" was the port of Delphi. "Nysa" was a mountain in Thrace, to which Bacchus was carried on his birth, and brought up by the nymphs.

Magnae mentis opus, nec de lodice paranda
Adtonitae, currus et equos faciesque deorum
Adspicere, et qualis Rutulum confundat Erinnys.
Nam si Virgilio puer et tolerabile desit
Hospitium, caderent omnes a crinibus hydri:
Surda nihil gemeret grave buccina. Poscimus, ut sit
Non minor antiquo Rubrenus Lappa cothurno,
Cujus et alveolos et laenam pignerat Atreus.
Non habet infelix Numitor, quod mittat amico:
Quintillae quod donet, habet; nec defuit illi,
Unde emeret multa pascendum carne leonem
Jam domitum. Constat leviori bellua sumtu
Nimirum, et capiunt plus intestina poetae.
Contentus fama jaceat Lucanus in hortis
Marmoreis: at Serrano tenuique Saleio
Gloria quantalibet quid erit, si gloria tantum est?
Curritur ad vocem jucundam et carmen amicae
Thebaidos, laetam quum fecit Statius urbem
Promisitque diem: tanta dulcedine captos
Afficit ille animos, tantaque libidine vulgi
Auditur; sed, quum fregit subsellia versu,

63.] See Virg. Aen. xii. 845. 853. 865. 866, "Dicuntur geminae pestes cognomine Dirae . . . Harum unam celerem demisit ab aethere summo Jupiter . . . Turni se pestis in ora Fertque refertque sonans, clypeumque everberat alas."

69. *puer*] "slave."

70, 71.] "his descriptions would lose all their force."

72. *coth.*] See note on Sat. vi. 506.

ib. *Rubr. Lapp.*] A tragic poet, not otherwise known.

73.] "Whose 'Atreus' (an uncompleted tragedy) stands in pawn for his crockery and cloak." For "alveolos," cf. Sat. v. 88.

74 *Numitor*] One of these wealthy patrons. "Infelix" is of course ironical,—"poor man."

75. *Quintillae*] his mistress.

75—77. *nec defuit—domitum*] "In fact, he *did* scrape together enough to buy a tame lion, who eats as much meat as a dozen men."

77, 78.] Ironicè.

79. *Lucanus*] i. e. a poet who is well off. Lucan's father, L. Annaeus, held a government situation, in which he amassed a large fortune.

80. *Serrano — Saleio*] Indigent poets. Serranus is mentioned as such by Martial, Ep. iv. 37. 3, "(debet) decies Sabinus, alterumque Serranus." For "Saleius," see Tacit. de Orat. 9, "Quis Saleium nostrum deducit, aut salutat, aut prosequitur? . . . Laudavimus nuper, ut . . eximiam Vespasiani liberalitatem, quod quingenta asestertia Basso (i. e. Saleio) donasset."

83—87.] It would appear from this that Statius wrote tragedies, but they have not been preserved. His only extant works are the Thebais (by which he is best known), the Silvae, and an unfinished fragment, the Achilleïs.

84. *diem*] scil. "for reciting."

86. *fregit subsellia versu*] i. e. by

Esurit, intactam Paridi nisi vendat Agaven.
Ille et militiae multis largitur honorem,
Semestri vatum digitos circumligat auro:—
Quod non dant proceres, dabit histrio. Tu Camerinos
Et Bareas, tu nobilium magna atria curas?—

the applause which it elicited. The phrase is commonly taken as an hyperbole. Cf. Sat. i. 12, 13, where a similar exaggeration is used of the reciter himself. But perhaps, like Addison's trunk-maker, the audience vented their enthusiasm on the benches.

87.] "Unless Paris purchases his last new tragedy, the Agave." For "Paris," see Sat. vi. 87, and note; also note on l. 92 post. For "Agaven," see note on Sat. vi. 72. The piece is not now extant. "Intactam" is literally "virgin."

Theatrical performances took place at the public games. See note on Sat. vi. 67. Originally, the latter were under the charge of the aediles; see note on Sat. iii. 162. Under the empire, however, the aedileship having declined in importance as the games advanced, their management was transferred to the praetor. The latter, therefore, properly had the selection of the pieces for performance; but the wishes of a leading actor like Paris would of course be attended to.

88—92.] "In fact, a court favourite (like Paris) is the only person to whom poets can really look for patronage.

88, 89. *militiae—largi honorem, semestri—auro*] i. e. "confers the appointment of military tribune." These were the 'tribuni militares,' of whom there were four (afterwards increased to six) in each legion. They must not be confounded with the "tribuni militum cum consulari potestati," who occur in the earlier books of Livy. These latter were a temporary substitute for the Consulate, and existed only from B.C. 444—367. The 'tribuni militares' were permanent officers, who commanded in turns, and were especially charged with the maintenance of discipline in the legions. As is usual with government situations, the appointment was in great request under the empire. Cf. Sat. i. 58; x. 94. To gratify as many applicants as possible, it was now conferred for six months only, instead of a year as formerly. Hence it is here called "*semestri* auro:"—'auro' being the 'aureo annulo,' which the tribunes wore. The duties of the office were probably discharged by deputy; so that it became a mere sinecure, and would seem from this passage to have been bestowed on successful authors, in lieu of a money payment.

90—92.] The life of Juvenal, ascribed to Suetonius, states that this passage led to the poet's banishment. Domitian, it is said, resented it as an attack on his favourite Paris, and sent him into honourable exile in Egypt, under pretence of a military command. The banishment itself very likely occurred, but it could hardly be in consequence of this passage. The Satire was probably not written before the time of Hadrian. And, even if written in Domitian's reign, it speaks highly of his patronage of literature: see the opening lines: nor is the present passage necessarily meant as offensive to Paris. Juvenal returned from his exile after Domitian's assassination.

90, 91. *Camerinos — Bareas*] Noble families; used generally for the aristocracy of the period. The 'Camerini' belonged to the Sulpicia gens. For 'Bareas,' see Sat. iii. 116.

Praefectos Pelopea facit, Philomela tribunos.
Haud tamen invideas vati, quem pulpita pascunt.
Quis tibi Maecenas? quis nunc erit aut Proculeius,
Aut Fabius? quis Cotta iterum? quis Lentulus alter? 95
Tunc par ingenio pretium: tunc utile multis,
Pallere et vinum toto nescire Decembri.

How it fares with historians,

Vester porro labor fecundior, historiarum
Scriptores? Petit hic plus temporis, atque olei plus;
Namque oblita modi millesima pagina surgit 100
Omnibus, et crescit multa damnosa papyro.;
Sic ingens rerum numerus jubet atque operum lex.
Quae tamen inde seges? terrae quis fructus apertae?
Quis dabit historico, quantum daret acta legenti?

92. *Praefectos*] Originally, these were the commanders of the 'alae;' i. e. the contingent supplied by the allied states of Italy ('socii'), who were not officered by themselves. Under the Empire, however, the term was applied also to the commanders of the 'cohortes' in the Roman army. See note on Sat. x. 94, 95.

ib.] Pelopea and Philomela are names of tragedies. Pelopea was the daughter of Thyestes, and mother by him of Aegisthus. She was also the third wife of her uncle Atreus. Philomela was the daughter of Pandion, king of Attica. Her sister Procne was married to Tereus, the king of Thrace, who deserted her, and feigned an account of her death. By this means he procured the hand of Philomela. When the truth became known, Procne revenged herself by killing her son Itys, and serving up the body as a dish at his father's table. Eventually Philomela was transformed into a nightingale, Procne into a swallow, and Tereus into a hawk.

93. *pulpita*] "the stage." See note on Sat. iii. 154.

ib. *pascunt*] By procuring them these appointments.

94 95. *Maecenas — Procul. &c.*] Names of the *old* nobility (see l. 90, 91), who were liberal patrons of literature. "*Proculeius*" is perhaps the Proculeius of Hor. Od. ii. 6. "Notus in fratres animi paterni." "Fabius" may be Fabius Maximus, a patron of Ovid, as was also "Cotta." "Lentulus" was a partisan of Cicero.

97. *Decembri*] The holiday month of the Romans, as the 'Saturnalia' occurred in it. See note on Sat. vi. 153—157. Cf. Hor Sat. ii. 7. 4, "libertate Decembri."

98. *Vester—fecundior*] Ironical.

100. *pagina*] Sheet of the 'papyrus.' See note on Sat. i. 5, 6.

101. *crescit — papyro*] "grows (and not costlessly) with much papyrus." That is, even the material on which it is written has cost a good deal.

104. *acta legenti*] "to his newspaper reader)." See note on Sat. ii. 136. 'Anagnostae,' or readers aloud, were habitually employed by the wealthy; and these "acta" (of which *they* could afford to pay for copies) probably formed an important part of the reader's daily task. There is no reference here to the 'actuarius,' or 'notary,' the short-hand writer who reported the proceedings of the senate, ('acta publica,') officially. "Legenti" might indeed be used for 'scribenti' or

Sed "genus ignavum, quod lecto gaudet et umbra."
advocates, Dic igitur, quid causidicis civilia praestent
Officia, et magno comites in fasce libelli?
Ipsi magna sonant; sed tunc quum creditor audit
Praecipue, vel si tetigit latus acrior illo,
Qui venit ad dubium grandi cum codice nomen.
Tunc immensa cavi spirant mendacia folles,
Conspuiturque sinus.—Veram deprendere messem
Si libet, hinc centum patrimonia causidicorum,
Parte alia solum russati pone Lacertae.
Consedere Duces: surgis tu pallidus Ajax,
Dicturus dubia pro libertate, bubulco
Judice. Rumpe miser tensum jecur, ut tibi lasso

'excipienti,' the more usual phrase. But the "quis dabit . . . . quantum daret" would then have no sense, as it must mean a payment which any one might make in his private capacity, not that of a public official.

105.] The patron quotes Horace to justify his neglect of them. See Ep. ii. 2. 77. 78.

107. *libelli*] "pleadings." See note on Sat. vi. 244.

108. *Ipsi*] The advocates.

ib. *creditor*] The client, for whose debt the counsel is suing

109, 110.] "or if he has at his side one, still more eager than the former, who comes with his huge ledger to a *litigated* (lit. doubtful) debt." Properly "nomen" is the debtor's name written in the "codex," or ledger; but it is of constant use in Latin in the secondary sense of "debt." The creditor of l. 108 (who is the "illo" in 109) is suing for debt, where the *claim is not contested*; the "acrior" (creditor) in l. 109, 110. is suing where it is: so that the "dubium" is emphatic. For "codex," see note on Sat. i. 63.

111. *folles*] "lungs:" lit. "bellows." It means of course those of the advocate.

112. *messem*] "the fee."

114.] Lacerta was a well-known 'auriga' in Domitian's reign. He belonged to the 'russata' (red) factio;' hence "russati" here. These 'factiones' were four companies into which the drivers at the chariot races in the Circus were divided, and which represented the four seasons of the year. The other three were—'prasina' (green), for spring; 'veneta' (blue), for autumn; and 'alba' ('albata') for winter; the 'russata' itself standing for summer. This division into rival companies of course greatly increased the excitement of the races. See note on Sat. iii. 223. The betting often ran high upon them: in Sat. xi. 199 it is called the 'audax sponsio.' A victorious 'auriga' received a considerable sum of money.

115. *Consedere duces &c.*] A parody on the contest of Ajax and Ulysses for the arms of Achilles in Ovid. See Met. xiii. 1 seqq.

116. *pro libertate*] scil. of your client. He has been claimed as a slave by some alleged proprietor.

116, 117. *bubulco judice*] "with some cowherd for juror." See note on Sat. iii. 213, 'vadimonia.' The "judices" were originally chosen from the senate, but afterwards from the 'equistris ordo' as well. In the decline of the republic their number was greatly augmented, and the qua-

Figantur virides, scalarum gloria, palmae.
Quod vocis pretium? Siccus petasunculus et vas
Pelamydum, aut veteres, Afrorum epimenia, bulbi,
Aut vinum Tiberi devectum, quinque lagenae. 121
Si quater egisti, si contigit aureus unus,
Inde cadunt partes ex foedere pragmaticorum.
Aemilio dabitur, quantum libet, (et melius nos
Egimus:),—hujus enim stat currus aëneus, alti 125
Quadrijuges in vestibulis, atque ipse feroci
Bellatore sedens, curvatum hastile minatur

lification much reduced; so that the office was often filled by persons of mean condition. The "bubalcus" here would have been a "judex" from one of the '*rusticae* tribus.'

118. *scalarum*] "your garret;" lit. the staircase to it. The upper stories of the Roman houses were underlet in flats ('coenacula'), often approached by a separate staircase on the outside, and occupied only by indigent persons. Cf. Sat. iii. 199. The wealthy lived entirely on the lower floors.

ib. *vir.—palmae*] These were hung up at the door of an advocate who had won his cause. So Martial, Ep. vii. 28, "Sic fora mirentur . . . Excolat et geminas plurima palma fores."

120. *bulbi*] roots; i. e. carrots, onions, &c. "Roots" is still the term for these in one Oxford college.

ib. *Afrorum epimenia*] "A slave's (lit. African's) monthly allowance for diet;" also called '*menstruum*.' See note on Sat. xiv. 126.

121. *devectum*] "come *down* the Tiber;" i. e. Etruscan or Sabine wine, which were the inferior qualities. See Hor. Od. i. 20, l. 9, 10, "Vile potabis modicis Sabinum Cantharis." The 'fine wines' of Campania were shipped to Ostia, and so came *up* the stream.

122, 123. *Si—unus*] "Say even you had as many as four briefs, and made a gold piece by them, you have still to pay the fee of the "pragmaticus." The "pragmatici" prompted counsel in court on the law of the case: a practice derived, with the term itself, from the Greek "bar," but which was only introduced at Rome under the Empire. The "pragmatici" (and probably those who employed them) did not stand high with the profession. Not that counsel were supposed, of necessity, to know the law. But where they did not, the orthodox practice was to submit a case for the opinion ("responsum") of a jurisconsult. The "pragmatici" carried writing-tablets, and were hence also called "tabelliones."

122. *aureus*] sub. 'nummus.' See Smith's Dict. Ant. 182.

124—149.] "It is true, eminent counsel like Aemilius may command their own fee; and yet, very likely our argument was the better of the two. This is just (125—128) because he has *position*, owing to his family and supposed wealth; the only grounds (129—149) on which an advocate can succeed now-a-days." Aemilius is not known otherwise.

125—128.] "He has ancestral trophies ("currus, quadrijuges," &c.), and, in fact, a fine equestrian statue of himself." Eminent counsel seem to have received this distinction; see Martial, Epig. ix. 70. 5, 6, "Tam grave percussis incudibus aera resultant, Causidicum medio cum faber aptat equo."

Eminus, et statua meditatur proelia lusca.
Sic Pedo conturbat, Matho deficit: exitus hic est
Tongilli, magno cum rhinocerote lavari
Qui solet et vexat lutulenta balnea turba,
Perque forum juvenes longo premit assere Medos,
Emturus pueros, argentum, murrhina, villas.
Spondet enim Tyrio stlataria purpura filo.
Et tamen hoc ipsis est utile: purpura vendit
Causidicum, vendunt amethystina: convenit illis,
Et strepitu et facie majoris vivere census.
[Sed finem impensae non servat prodiga Roma.]
Fidimus eloquio? Ciceroni nemo ducentos
Nunc dederit numos, nisi fulserit annulus ingens.

128. *lusca*] The common rendering is probably right. "blind *of one eye*," as in Sat. x. 158. In fact, the word seems never to mean totally blind. *Why* the statue had one eye thus closed, is another question. "To represent Aemilius in the act of taking aim," is the answer generally given. But this would be a monstrous intention to impute to a statuary. How do we know that Aemilius had not lost an eye,—with such effect on the features, that it could not be disguised even in his bronze cast?

129. *Sic*] i. e. by imitating this display of Aemilius, as their only chance of getting a practice. See l. 135—149.

129. *Pedo — Matho — Tongilli*] Inferior advocates of the day. For Matho, see note on Sat. i. 32.

ib. *conturbat*] "Smashes;" i. e. goes bankrupt. It was the technical term; Mart. ix. 4, 5, "Conturbabit Atlas, et non erit uncia tota." "Rationes" ("accounts") is said to be understood after it.

130. *rhinocer.*] A vessel for unguents, made of the horn of that animal.

131. *turba*] scil. of his slaves.

ib. *lutulenta*] With following him through the streets

132. *jux.—Medos*] Slaves from that country, who bore the litter. Sat. iii. 240 speaks of a Liburnian bearer.

ib. *assere*] With the pole by which the litter is carried; i. e. with the weight of his litter.

133. *murrhina*] See Sat. vi. 156.

134.] "Enim" explains the "emturus" of l. 133:—how Tongillius, having no money, can make such purchases. His display in dress gets him credit. Lit. the line is "His purple, 'direct from the ship,' with its Tyrian thread, guarantees his solvency."

ib. *stlataria*] Stlata was a merchant-ship, not merely a "privateer," as it is usually rendered; and "stlataria" *may* mean 'imported.' But it is quite uncertain.

135—149.] See note on l. 129. "They are obliged to keep up appearances."

136. *amethystina*] "violet;" the amethyst being of that colour. 'Vestimenta' is understood.

137. *facie*] "appearance." For "census," see note on Sat. v. 57.

138.] "The fact is, expense at Rome is unlimited."

139—149.] "As to eloquence, Cicero himself would not get into practice by it. Nobody *will* get practice, but those who are either wealthy, or believed to be so."

haec Respicit hoc primum, qui litigat, an tibi servi
post-tesella, Octo, decem comites, post te an sit sella togati
Ante pedes. Ideo conducta Paulus agebat
Gallus Sardonÿche, atque ideo pluris quam Cossus agebat,
Quam Basilus. Rara in tenui facundia panno.
asilo-flentem Quando licet flentem Basilo producere matrem?
Quis bene dicentem Basilum ferat? Accipiat te
Gallia, vel potius nutricula causidicorum,
Africa, si placuit mercedem ponere linguae.
rhetoricians, Declamare doces? O ferrea pectora Vecti,
Quum perimit saevos classis numerosa tyrannos!
Nam quaecumque sedens modo legerat, haec eadem stans
Profert, atque eadem cantabit versibus isdem.
Occidit miseros crambe repetita magistros.
Quis color et quod sit causae genus, atque ubi summa
forte Quaestio, quae veniant diversa parte sagittae,
Nosse volunt omnes;—mercedem solvere nemo.

142. *togati*] "clients in correct costume." See note on Sat. i. 96.

143 *conducta*] "hired."

143, 144, 145. *Paulus—Cossus—Basilus*] Indigent advocates, not otherwise known.

146.] "When has Basilus ever the chance of exhibiting a weeping mother?" i. e. when is he ever employed in an important case? The afflicted relatives of the parties were brought into court to enhance the effect of the counsel's speech Usually, of course, this would be on the defendant's side; but it might also be useful to a plaintiff. The prosecution of a fraudulent guardian, for instance, would have been an opportunity to introduce the "flentem matrem."

147—149.] "You must go to Gallia, or Africa, if you really wish to make any thing by your oratory." For "Gallia," see note on Sat. i 44; and cf. Sat. xv. 111. No other writer speaks of Africa being famous for its orators.

151. *perim. saevos—tyr.*] An usual theme for declamations. "Vectius," l. 150, is the rhetoric teacher.

152. *egerat*] scil. the class.

153. *profert*] "recites," as in Sat. vi. 392.

ib. *cantabit*] "din into you." So Ter. Heaut. ii. 3. 19. "qui horum mores cantabat mihi."

ib. *versibus*] "Versus" is properly a line of writing, and usually a line or verse in poetry. But it is occasionally used, like 'carmen' and 'numeri,' of prose.

154. *crambe*] See Lat. Dict.

155, 156 *Quis color—sagittae*] Terms from the rhetoric schools:—"How to embellish; how to class the cause; where the real point at issue lies; what shafts (opponent's arguments) may be aimed from this or that quarter." "Color," as in Sat. vi. 280, is "rhetorical ornament."

"Mercedem appellas? Quid enim scio?" Culpa docentis
Scilicet arguitur, quod laeva in parte mamillae
Nil salit Arcadico juveni, cujus mihi sexta
Quaque die miserum dirus caput Hannibal impl t,
Quidquid id est, de quo deliberat, an petat Urbem
A Caunis, an post nimbos et fulmina cautus
Circumagat madidas a tempestate cohortes.
Quantum vis stipulare, et protenus accipe, quod do,
Ut toties illum pater audiat.—Haec alii sex
Et plures uno conclamant ore Sophistae,
Et veras agitant lites, raptore relicto;
Fusa venena silent, malus ingratusque maritus,
Et quae jam veteres sanant morbaria caecos.

158. *mercedem—scio*] The pupil speaks. "Ask for pay, indeed! Why, what have I learned from you?"

158—160.] "As if his stupidity were the teacher's fault! I am sure I've had enough of his Hannibal."

159. *laeva in parte mamillae*] i. e. in his heart. We should say, in his head. But the ancients placed the seat of reason in the heart.

160. *Arcad. juv.*] "this clod-hopping youth;" as Arcadia, from its inland situation, was a purely agricultural district. But perhaps the allusion is to the Arcadian asses, which were celebrated. Plaut. Asin. ii. 2. 67, "Meministin' asinos Arcadicos mercatori vendere Pellaeo nostrum atriensem;" and Persius, Sat. iii. 9, "Arcadiae pecuaria rudere credas."

161—164. *Hannibal—cohortes*] i. e. a declamation on the stock-theme of Hannibal's omitting to follow up his victory at Cannae.

163, 164. *nimbos et fulmina*] See Livy xxvi. 11. "Instructis utrinque exercitibus in ejus pugnae casum, in qua urbs Roma victori praemium esset, (Hannibal was then three miles only from the city,) imber ingens grandine mixtus utramque aciem turbavit .... His motus ad Tutiam fluvium castra rettulit, sex millia passuum ab urbe."

165, 166.] "I'd give something, if his father had to listen to him as often." L. 165 lit. is, "name your security, and take my acceptance ("quod do") forthwith;" i. e. you shall have it. Where a security was given, the party who dictated the terms of it was said "stipulari;" the party accepting it 'spondere' or 'dare.'

167. *Sophistae*] Rhetoricians were called so at Athens. See Liddell and Scott's Greek Lexicon, σοφιστής, II.

168.] "And dropping the stock-villain, employ their rhetoric on a real case;" viz. the recovery of their fee. The seducer ("raptor"), like Paris or Jason, was a standing theme for declamations.

169, 170.] "While thus occupied, we hear nothing of Medea and Jason." "Fusa venena" are probably the poisoned robe sent by Medea to Creüsa. See Eurip. Medea, 784—789. 1136—1221. "Malus ingratusque maritus," i. e. Jason.

170. *et quae—caecos*] The well-known story of Pelias, the uncle of Jason. On the death of Aeson, Jason's father, Pelias usurped his kingdom of Iolcos. When Jason

Ergo sibi dabit ipse rudem, si nostra movebunt
Consilia, et vitae diversum iter ingredietur,
Ad pugnam qui rhetorica descendit ab umbra,
Summula ne pereat, qua vilis tessera venit
Frumenti: quippe haec merces lautissima. Tenta,
Chrysogonus quanti doceat, vel Pollio quanti
scindes Lautorum pueros, artem scindens Theodori.
Balnea sexcentis, et pluris porticus, in qua
Gestetur dominus, quoties pluit. Anne serenum
Exspectet, spargatque luto jumenta recenti?

came to claim it, Pelias sent him on the expedition of the golden fleece. Jason returned in triumph accompanied by Medea, and the latter persuaded the daughters of Pelias to cut their father in pieces, and boil him in a caldron, as a means of restoring his youthful vigour. The experiment terminated as might have been expected.

171. *dabit—rudem*] See note on Sat. vi. 113.

173. *pugnam*] The "verae lites" of l. 168: i. e. the law-suit for his fee.

ib. *descendit*] "has to" . .

ib. *umbra*] "school;" so called perhaps, from the shade of the awning in front. Inferior rhetoric-classes were usually held in a 'pergula' (see note on Sat. xi. 136, 137), which would have required such a screen from the heat.

174.] "Or lose the wretched pittance which must pay for his day's dinner." "Tessera" is lit. "a counter." Here it means a 'corn-ticket,' not unlike our soup or coal-tickets. It entitled the bearer to receive corn at the monthly distribution ('frumentatio'), and probably had a certain market value. Hence "venit" here; "the sum for which a poor corn-ticket sells," i. e. which it will cost to buy one.

175. *quippe—lautissima*] "since this is your very highest fee." "Haec" is the "summula qua tessera venit."

ib. *tenta*] "just ascertain;" by way of contrast.

176. *Chrysog.—Pollio*] See Sat. vi. 74. 387. They were eminent 'citharoedi,' and music-masters.

177. *artem—Theodori*] i. e. rhetoric. Theodorus was a rhetorician in the time of Augustus. He was born at Gadara, in Syria, and lived principally at Rhodes, where he instructed Tiberius.

ib. *scindens*] "trenching upon his practice;" lit. "cutting it short." The word has also been rendered "*depreciating*" the art of Theodorus; as we should say, "cutting it up." But the sense first given is the best. Theodorus was settled for some time at Rome; see Suidas, Θεόδωρος Γαδαρεύς. So that the resort of pupils to the 'citharoedi' would have injured his practice.

178—187.] "Look too at the amount expended by the rich on personal indulgence; while for their children's education almost any thing will suffice."

178. *sexcentis*] See note on Sat. i. 106.

ib. *in qua*] "up and down which." For the size of the porticoes of private houses at this period, see Hor. Od. ii. 15. 14—16. Formerly (he says), "nulla decempedis Metata privatis opacam Porticus excipiebat Arcton."

179. *gestetur*] "drive;" lit. 'be carried.'

179—181.] Ironical. "Would you have *him* wait till it clears, and then drive through the draggled streets? He must have his ride under cover, of course."

[Hic potius; namque hic mundae nitet ungula mulae.]
Parte alia longis Numidarum fulta columnis
Surgat et algentem rapiat coenatio solem.
Quanticumque domus, veniet, qui fercula docte
Componit: veniet, qui pulmentaria condit.
Hos inter sumtus sestertia Quintiliano,
Ut multum, duo sufficient. Res nulla minoris
Constabit patri, quam filius. "Unde igitur tot
Quintilianus habet saltus?" Exempla novorum
Fatorum transi: felix, et pulcer et acer;
Felix, (et sapiens et nobilis generosus,)
Appositam nigrae lunam subtexit alutae:
Felix, orator quoque maximus et jaculator;
Et si perfrixet, cantat bene. Distat enim, quae

182—185.] Other indulgences. "Look at the luxurious dining-room ("coenatio") of the rich man. Again, costly as the house may have been, he must still have, in addition, his table-layer, and professed cook."

182. *Numidarum*] Cf. Hor. Od. ii. 18. 3, "columnas ultima recisas Africa."

183. *algentem—solem*] i. e. the winter sun. As the Roman houses were frequently without fire-places, it was as necessary to get the sun in winter, as to exclude it in summer. This was effected by giving the room different aspects.

184. *Quanticumque*] sub. 'constet:' "stands him in."

184, 185. *ferculа—componit*] "arranges." This was the office of the 'structor.' See note on Sat. v. 120.

186. *Quintilianus*] The famous rhetorician, who seems to have been moderately wealthy. See Macleane's Juvenal. ad loc.

187—202.] "You may ask, If this is all Quintillian gets, how is he so well off? Not from his profession, but because he was born under a lucky star; which makes the whole difference. Examine, for instance, the cases of success; they are all due to luck: Ventidius, Tullius, and all. Although, doubtless, such luck is rare enough.

189. *novorum*] Unprecedented. So Cic. Att. vi. 1, "quod video tibi novum accidisse"

190. *transi*] "go over;" i. e. examine. See Sat. iii. 114 and note.

ib. *felix—acer*] "Felix" is subject; "pulcer et acer," predicates, with 'est' understood before them.

191, 192] The construction is, "The man born to luck, being thereby both 'sapiens,' &c." "Subtexit lunam alutae," i. e. fills the rank of senator." Senators wore a metal "C" on their boot ("aluta"). It was supposed to stand for 'centum,' the original number of the senate as instituted by Romulus.

193.] The construction returns to that of l. 190; "felix" being subject, and "orator" and "jaculator" predicates, with 'est' understood. "Jaculator" was a term in the rhetoric schools; "one who hurled arguments." Cf. Sat. vi. 449, 450.

194.] "Nay, even with a cold upon him, he is a first-rate singer." The passage is imitated from Hor. Ep. i. 1. 106, 107, "Ad summam, sapiens uno minor est Jove, dives, Liber, honoratus, pulcer, rex denique regum."

ib. *distat*] "It makes all the difference."

Sidera te excipiant modo primos incipientem
Edere vagitus [et adhuc a matre rubentem.]
Si Fortuna volet, fies de rhetore consul:
Si volet haec eadem, fies de consule rhetor.
Ventidius quid enim? quid Tullius? anne aliud,
quam
Sidus et occulti miranda potentia fati?
Servis regna dabunt, captivis Fata triumphos.
Felix ille tamen corvo quoque rarior albo.
Poenituit multos vanae sterilisque cathedrae,
Sicut Thrasymachi probat exitus atque Secundi
Carrinatis: et hunc inopem vidistis, Athenae,
Nil praeter gelidas ausae conferre cicutas.
Di majorum umbris tenuem et sine pondere terram
Spiratesque crocos et in urna perpetuum ver,

195. *sidera*] "constellation." Like our "lucky *star*."

199. *Ventidius*] P. Ventidius Bassus. He was a native of Picenum, and taken prisoner by the Romans in the Social war; see note on Sat. v. 31. Hence the force of the word "captivis" in l. 201. Ventidius, who was still a youth, was brought to Rome, and for some years earned a livelihood as mule-driver. See Virgil's parody on Catullus, "Sabinus ille, quem videtis, hospitis," &c. (Catalect. 8. n. Heyne.) He was afterwards taken up by Caesar, and eventually rose to be consul, B.C. 43. After this he was employed as Antony's legate against the Parthians, and triumphed B.C. 38; hence "triumphos," l. 201. His rise in life became proverbial.

ib. *Tullius*] The king Servius Tullius. See note on Sat. viii. 259. Hence "*servis* regna dabunt," l. 201.

199. 200. *anne—fati*] "They are nothing but instances of."

203. seqq.] "As an example, 'per-contra,' look at Thrasymachus," &c.

204. *Thrasymachi*] A Greek sophist (see note on l. 167 above), and cotemporary of Gorgias. He is said to have hanged himself under the pressure of poverty; hence "exitus."

204, 205. *Secundi Carrinatis*] A rhetorician in Caligula's reign, who banished him for the freedom of his declamations.

205. *hunc*] This must be Carrinas, or some other recent teacher of rhetoric, whose story was familiar. There is no account, indeed, of Carrinas having retired to Athens and taken poison, but this is hardly an objection. It seems impossible that Socrates himself (see next note) should be the "hunc inopem:" unless we adopt the suggestion that a line has dropped out before this.

206. *nil praeter—cicutas*] i. e. no better entertainment than you gave Socrates. The death of Socrates is detailed in Plato's Phaedo. As is well known, he was compelled to drink hemlock:—"magistrum—sorbitio tollit quem dira cicutae," Pers. Sat. iv. l. 2. Socrates, like Carrinas, was a *σοφιστής*: see l. 167 and note.

207—214.] Another grievance of the rhetoric teacher; the insolence of his pupils.

207, 208. *terram — crocos — ver*] Sub. 'concedant.'

Qui praeceptorem sancti voluere parentis
Esse loco! Metuens virgae jam grandis Achilles
Cantabat patriis in montibus: et cui non tunc 211
Eliceret risum citharoedi cauda magistri?
Sed Rufum atque alios caedit sua quemque juventus,
Rufum, qui toties Ciceronem Allobroga dixit. 214
Quis gremio Enceladi doctique Palaemonis affert,
Quantum grammaticus meruit labor? et tamen ex hoc,
Quodcumque est, (minus est autem, quam rhetoris aera)
Discipuli custos praemordet Acoenonoëtus,
Et, qui dispensat, frangit sibi. Cede, Palaemon,
Et patere inde aliquid decrescere;—non aliter, quam

210—212.] Achilles was instructed in music and field-sports by the centaur Cheiron, on Mount Pelion. Hence 'patriis in montibus,' Pelion being in Thessaly.

210, 211. *Met. virgae—cant.*] "learnt music, in wholesome terror of the rod."

211. 212.] "And yet his music-master's tail might have provoked a smile." See note on l. 210—212, The "citharoedi" is of course Cheiron.

213. *Rufum*] A rhetorician. Q. Curtius Rufus is mentioned by Suetonius, but it is not known whether this is the same.

214. *Allobroga*] "Gallic." The Allobroges were a people of S.E. Gaul, between the Rhone and the Isère. It probably means merely "barbarous," a charge which Rufus had apparently brought against Cicero's diction. But it has been thought also to refer to Sallust's imputation of his having put himself too much into the hands of the ambassadors of the Allobroges, during Catiline's conspiracy. See Sall. Cat. 41 seqq. If this is the true rendering, Rufus had probably selected the subject as the theme for a declamation.

215. *Enceladi*] A famous grammarian of the period. For "Palaemonis," see Sat. vi. 452 and note.

217. *minus—aera*] "less even than the rhetorician's fee, of which we have just spoken."

218, 219.] "The Παιδαγωγός and 'dispensator' both get their commission out of it." The Παιδαγωγός ("discipuli custos") attended the pupils to and from school, to prevent their falling into bad company. For 'dispensator,' see Sat. i. 91 and note. He had to pay the rhetoric-master, as part of the household expenses. "Acoenonoëtus" is a fictitious name, for which 'Acoenonetus' is another reading: i.e. ἀκοινωνητος instead of ἀκοινονόητος. The meaning, if the word is to have any, would be much the same, "uncommunicative;" that is, he keeps his gains to himself.

218. *praemordet*] "bites off *from the end*;" the strict force of th 'prae' in composition.

220—227.] "Sacrifice part, or you will get nothing at all for your exertions." The "aliquid" is the "commission." See last note.

220, 221. *non aliter—cadurci*] "Like a shopman coming down in his price;" lit. "a mat and counterpane seller." The first meaning of "institor" is "agent."—"qui negotio

Institor hibernae tegetis niveique cadurci;— 221
Dummodo non pereat, mediae quod noctis ab hora
Sedisti, qua nemo faber, qua nemo sedebat,
Qui docet obliquo lanam deducere ferro;
Dummodo non pereat totidem olfecisse lucernas,
Quot stabant pueri, quum totus decolor esset 226
Flaccus, et haereret nigro fuligo Maroni.
Rara tamen merces, quae cognitione tribuni
Non egeat. Sed vos saevas imponite leges,

insistit." At Rome, where trade was considered discreditable, most of the shops were kept by slaves, as their masters' agents: and in this capacity they were termed "institores." So that the word usually means a shopkeeper or retail dealer. The shops were called 'tabernae,' and were on the ground floor of the large houses, by the side of the gateway, or entrance-hall. See Sat, i. 105, 106; iii. 304. There were 'tabernae' also in the forum.

221. *tegetis*] For sleeping on. See Sat. v. 8, and note. For "cadurci," see Lat. Dict.

222. *dummodo—quod*] "that it may not be wholly lost labour, your having sat."

ib. *mediae—n. ab hora*] The Roman schools opened before daybreak. See Mart. Ep ix. 69. 1—4,

"Quid tibi nobiscum est, ludi scelerate magister,
Invisum pueris virginibusque caput?
Nondum cristati rupere silentia galli:
Murmure jam saevo verberibusque tonas."

223, 224. *qua—qua*] The antecedent is "hora," l. 222. "An hour at which no mechanic even was at work."

224. *obliquo—ferro*] i. e. "to card wool." The "obliquum ferrum" is the 'carmen,' or carding instrument.

225, 226, *tot.—luc. quot—pueri*] Each scholar brought his own lamp.

226. *decolor*] With the "blacks" from the lamps.

227 *Flaccus—Maroni*] Horace and Virgil were by this time established as "school classics."

228, 229.] "And yet, small as the fee is, it is seldom paid until you have been to law for it."

228. *cognitione*] "cognizance." It was the technical term for the hearing of a cause.

ib. *tribuni*] Not the 'tribuni plebis,' who had no judicial functions, but the 'tribuni *aerarii*.' Originally, these were officers of the thirty plebeian tribes, for fiscal purposes, especially for collecting and paying the soldiers' pay ('stipendium'). By the 'Lex Aurelia' (B.C. 70), the 'judices' were chosen from the 'tribuni aerarii,' as well as from the senators and knights. Julius Caesar deprived them of their functions as 'judices,' but from the present passage they would seem to have been restored under the empire. For 'judices,' see note on Sat. iii. 213, "vadimonia;" also on l. 116, 117, above.

229. *vos—imponite*] l. 237, "exigite." "Go then, you parents, in spite of all this, and impose, as you do, your stern requirements; . . . . . exact from the teacher," &c. An indignant mode of expressing that this is what the parents do;—perhaps adopted, because the indicatives 'imponitis' and 'exigitis' would not scan.

Ut praeceptori verborum regula constet,
Ut legat historias, auctores noverit omnes,
Tamquam ungues digitosque suos; ut forte rogatus,
(Dum petit aut thermas aut Phoebi balnea,) dicat
Nutricem Anchisae, nomen patriamque novercae
Anchemoli; dicat, quot Acestes vixerit annos,
Quot Siculus Phrygibus vini donaverit urnas.
Exigite, ut mores teneros ceu pollice ducat,
Ut si quis cera vultum facit: exigite, ut sit
Et pater ipsius coetus,
Haec, inquit, cures, et, quum se verterit annus,
Accipe, victori populus quod postulat, aurum.

230. *ut—constet*] "That the master shall have the theory of language well settled."

232. *tamquam—suos*] "at his fingers' ends."

233. *thermas*] "Assembly rooms." These were magnificent establishments for bathing and other purposes, erected under the empire in Rome, as well as in the principal watering-places. They took their name from the warm baths, which formed a leading feature in the institution. In addition to these however, the 'thermae' comprised gymnasia, libraries and rooms for recitation, large pleasure grounds, and porticoes adorned with paintings and statuary. See Sat. xi. 4. Agrippa had large 'thermae' in the Campus Martius, which he bequeathed to the people, and the vestibule of these now forms the Pantheon. The 'balnea' differed from the 'thermae,' in being confined to bathing purposes only.

ib. *Phoebi*] Probably Nero's freedman.

234, 235. *Nutricem Anchisae—novercae Anchemoli*] There is no classical authority for either name, and probably never was for the former, although the Scholiast calls her Tisiphone. Servius (Virg. Aen. x. 389) states the "novercа" to have been called Casperia. Virgil (l. c.) only says, "Anchemolum, thalamos ausum incestare novercae."

235. *quot—annos*] Acestes in Virgil is always spoken of as aged. See Aen. v. 73, "aevi maturus Acestes," and "comites senioris Acestae," l. 301.

236. *quot—urnas*] See Virg Aen. i. 195, "Vina, bonus quae deinde cadis onerarat Acestes." For "urnas," see note on Sat. vi. 426.

242. *et—annus*] See note on Sat. x. 115.

243. *victori*] in the Circensian games. See l. 114, and note.

SATIRA VIII.

OUR ARISTOCRACY.

Birth and worth.

Stemmata quid faciunt? quid prodest, Pontice, longo
Sanguine censeri, pictosque ostendere vultus
Majorum, et stantes in curribus Aemilianos,
Et Curios jam dimidios, humeroque minorem
Corvinum, et Galbam auriculis nasoque carentem?
Quis fructus generis tabulā jactare capaci
[Corvinum, posthac multa contingere virga]

1. *stemmata*] "pedigrees." Lit. "wreaths." In addition to the 'imagines, of their ancestors (see note on Sat. v. 110), the noble families had genealogical tables with portraits, and wreaths twined round them. Hence "generis tabula," l. 6. The word is thus equivalent to 'ancestry;' l. 1—11, and 18—22, amplifying the same idea. Gradually the word "stemma" came to be used for the table of descent itself.

2. *censeri*] A man's 'ordo' at Rome, as senator, eques, &c., depended on the amount of his 'census,' or property qualification. See note on Sat. v. 57. It was ascertained by the censor, and entered in a register which constituted the sole evidence of it. "Censeri," therefore, acquired the meaning of "to be classed," and hence simply, "to be." So that "longo sanguine censeri" is "to be of old blood."

ib. *pictos—vultus*] The reference now is to the 'imagines,' which were often painted. See on Sat. v. 110.

3, 4. *Aemil.—Cur.*] Used for any noble families. "Aemilianos," i. e. "Publius Cornelius Scipio Aemilianus Africanus Minor." He subdued Carthage in the third Punic war, and afterwards reduced Numantia by siege, B.C. 133; hence also called Numantinus. See l. 11. He was the son of L. Aemilius Paulus, the conqueror of Macedonia, and was adopted by a son of Scipio Africanus Major, the conqueror of Hannibal. For "Curios," see Sat. ii. 3, and note. "Corvinus" was the cognomen of the Valeria gens, from its founder the well-known M. Valerius Corvus. He was so called from his single combat with a Gaul while serving as military tribune under Camillus. A raven perched on the helmet of Valerius, and flew at the face of the Gaul, thus securing his antagonist the victory. "Galba," cognomen of the Sulpicia gens.

4. *dimidios*] Only half of them left. Sat. v. 84, and note; and see note on l. 19.

6. *generis tabula*] See note on l. 1 above.

7.] This line is undoubtedly spurious. If it had any meaning "multa

Fumosos Equitum cum Dictatore magistros,
Si coram Lepidis male vivitur? Effigies quo
Tot bellatorum, si luditur alea pernox
Ante Numantinos; si dormire incipis ortu
Luciferi, quo signa duces et castra movebant?
Cur Allobrogicis et Magna gaudeat Ara
Natus in Herculeo Fabius lare, si cupidus, si
Vanus et Euganea quantumvis mollior agna
Squalentes traducit avos, emtorque veneni
Frangendā miseram funestat imagine gentem?
Tota licet veteres exornent undique cerae
Atria, nobilitas sola est atque unica virtus.
Paulus vel Cossus vel Drusus moribus esto:
Hos ante effigies majorum pone tuorum:
Praecedant ipsas illi te Consule virgas:
Prima mihi debes animi bona. Sanctus haberi
Justitiaeque tenax factis dictisque mereris?

virga" would be the "stemmata." See note on l. 1.

8, 9—11. *Equit.—Dictat. mag.—Lepidis—Numantinos*] i. e. their 'imagines.' See note on l. 3. Hence "fumosos."

11. *Numantinos*] See on l. 3, 4.

13. *Allobrog.*] Q. Fabius Maximus Allobrogicus. He took that name from his victory over the Allobroges, B.C. 121. The Fabius in the next line is his son, equally eminent for his profligacy. For "Allobroges," see note on Sat. vii. 214.

ib. *Magna Ara*] An altar of Hercules near the Forum Boarium, said to have been dedicated by Evander. The Fabia gens traced its descent from a child of Hercules by Vinduna, Evander's daughter.

15. *mollior*] "more effeminate."

ib. *Euganea*] From the Euganei in Cisalpine Gaul, near the Adige. So Hor. Od. iii. 16. 35, "pinguia Gallicis Crescunt vellera pascuis."

16. *squalentes—avos*] "his rough ancestors." Their 'imagines' look so by the side of his foppish descendant.

ib. *traducit*] Sat. ii. 159, and note.

18. *frangenda—imagine*] By the 'Lex Cornelia de Sicariis et veneficis' (passed, B.C. 82) a poisoner, 'veneficus,' was punished with outlawry ('interdictio ignis et aquae'). Under the empire, the punishment was 'deportatio in insulam.' See note on Sat. i. 73. Both classes of punishment deprived the offender of his "caput" or citizenship, so that his statue would naturally be removed from the family 'imagines.' The "emtor veneni," l. 16, is used as equivalent to 'veneficus.'

19. *cerae*] The 'imagines' were commonly of this material, which may account for the dilapidations referred to l. 4, 5.

20.] "Virtus" is subject; nobilitas," praedicate.

21. *Paulus — Cossus — Drusus*] Cognomina of the Aemilian, Cornelian, and Livian families; used for any eminent men. "Be illustrious in character."

22, 23. *hos—illi*] scil. "mores."

22. *pone—ante*] "erect in front of." A similar metaphor to the more obvious "praecedant," l. 23.

23. *virgas*] i. e. the 'fasces.' See note on Sat. v. 110.

Agnosco procerem. Salve, Gaetulice, seu tu
Silanus, quocumque alio de sanguine!—rarus;
Civis et egregius patriae contingis ovanti.
Exclamare libet, populus quod clamat, Osiri
Invento. Quis enim generosum dixerit hunc, qui
Indignus genere est, praeclaro nomine tantum
Insignis? Nanum cujusdam Atlanta vocamus,
Aethiopem cycnum, pravam extortamque puellam
Europen: canibus pigris scabieque vetusta
Levibus et siccae lambentibus ora lucernae
Nomen erit tigris, pardus, leo, si quid adhuc est,
Quod fremit in terris violentius. Ergo cavebis
Et metues, ne tu sis Creticus aut Camerinus.
His ego quem monui? Tecum est mihi sermo, Rubelli
Blande. Tumes alto Drusorum sanguine, tamquam

A youth of high connections.

26, 27.] "If this be so, we will salute you by what illustrious name you will."

26. *Gaetulice*] i. e. Cossus Cornelius Lentulus. He took the agnomen of Gaetulicus from his victory over the Gaetuli in Africa, A.D. 6.

27. *Silanus*] Cognomen of the Julia gens.

29. *populus*] scil. of Egypt.

29, 30. *Osiri invento*] i. e. on the birth of "an Apis," who was supposed to be the soul of Osiris. The public rejoicings on this occasion are described by Herodotus, iii. 27, 28. The exclamation is said to have been εὑρήκαμεν συγχαίρωμεν. The meaning of the lines is, "So rare is the union of merit with high birth, that we might cry εὑρήκαμεν over it."

32—38] "Nicknames, I need not tell you, often go by opposites. We call a man's dwarf Atlas, and so on. Take care that somebody does not call *you* a great man." Dwarfs were kept in rich families as a source of amusement.

33. *pravam*] "mis-shapen." "Extortam," lit. "dislocated;" i. e. all awry. There is an obvious distinction between the two epithets.

38. *Creticus*] Q. Caecilius Metellus, who took this agnomen from his conquest of Crete, B.C. 67.

ib. *Camerinus*] This was a cognomen of the Sulpicia gens.

39. *his*] "In all this."

39, 40. *Rubelli Blande*] There are three difficulties in this passage. 1. The Rubellii were connected with Nero through Julia, ("*quae* sanguine fulget Iūli," l. 42,) the daughter of Drusus, and granddaughter of Tiberius. But Rubellius Blandus was her *husband;* her son (see l. 42, "ut te *conciperet*") was Rubellius Plautus. 2. Assuming the above difficulty disposed of by substituting "Plaute" for "Blande" in l. 40, a second arises on the chronology of the passage. Rubellius (Plautus) was banished, and eventually murdered by Nero, who was jealous of him as his probable successor. This was A.D. 62; while Juvenal was probably born A.D. 54, only eight years before. And yet Juvenal is clearly speaking of a contemporary (see "vivas," l. 46), and that a young man. 3. The arrogance here ascribed to Rubellius is quite inconsistent with his character in Tacitus, Ann. xiv. 22, "Habitu severo, casta et secreta domo, quan-

Feceris ipse aliquid, propter quod nobilis esses,
Ut te conciperet, quae sanguine fulget Iuli,
Non quae ventoso conducta sub aggere texit.
"Vos humiles," inquis, "vulgi pars ultima nostri,
Quorum nemo queat patriam monstrare parentis;
"Manner makyth man." Ast ego Cecropides." Vivas, et originis hujus
Gaudia longa feras; tamen ima plebe Quiritem!
Facundum invenies: solet hic defendere causas
Nobilis indocti. Veniet de plebe togata,
Qui juris nodos et legum aenigmata solvat.
Hic petit Euphraten juvenis domitique Batavi
Custodes aquilas, armis industrius: at tu
Nil nisi Cecropides, truncoque simillimus Hermae.
Nullo quippe alio vincis discrimine, quam quod
Illi marmoreum caput est, tua vivit imago.
Die mihi, Teucrorum proles, animalia muta

toque metu occultior (this was to avoid exciting Nero's jealousy), tanto plus famae adeptus." The two latter difficulties seem wholly unexplained. It would dispose of all three if Juvenal's cotemporary was *a son* of Rubellius Plautus, bearing the same name as his grandfather Blandus. But there is no authority for this; and "te" in l. 42 must then mean, "him through whom *you* claim," i.e. "your father."

41. *nobilis*] In its strict sense, "well-*born*." The idea is thus amplified in l. 42, 43, the construction of which is in apposition with "nobilis esses," i.e. depending on "feceris" in l. 41.

42. *quae—Iuli*] i. e. Julia. See note on l. 39. 40.

43. *non quae—texit*] "and not one of the hired weavers on the 'agger.'" A household of repute always had its own loom, worked by the slaves. It was only those of mean condition who were obliged to "put out" the weaving, the pay for which was probably trifling enough. There were no manufacturing houses, as with us, except for the more costly fabrics. For "agger," see note on Sat. v. 153.

46. *Cecropides*] "Athenian," i. e. an *αὐτόχθων*, like the Athenians,—"one of the aboriginal families." See Lidd. and Scott's Gr. Lex., *αὐτόχθων*.

49. *de plebe tog.*] "from this city population." See note on Sat. iii. 172.

50. *juris—legum*] See note on Sat. ii. 43.

51. *hic*] "Another plebeian youth." For "Euphraten" and "Batavi," see Macleane ad loc. "Batavi" is gen. after "custodes," l. 52.

52. *aquilas*] i.e. the legions. See note on Sat. ii. 101.

53. *truncо—Hermae*] the *Ἑρμαῖ* were the first rude conception of an image;—a square stone, shaped at the top into a bust, and therefore *without hands or feet*. This is of course the meaning here. The first images of this kind were probably those of Hermes (Mercury); but the name was retained even when the pedestal was surmounted by the busts of other deities.

56. *Teucrorum*] Rubellius, as belonging to the Julia gens, was in direct descent from Iülus (Ascanius). See Virg. Aen. i. 288, Julius, a magno demissum nomen Iülo."

Quis generosa putet, nisi fortia? Nempe volucrem
Sic laudamus equum, facili cui plurima palma
Fervet, et exsultat rauco victoria Circo.
Nobilis hic, quocumque venit de gramine, cujus
Clara fuga ante alios et primus in aequore pulvis :
Sed venale pecus Corythae posteritas et
Hirpini, si rara jugo Victoria sedit.
Nil ibi majorum respectus, gratia nulla
Umbrarum : dominos pretiis mutare jubentur
Exiguis, tritoque trahunt epiredia collo
Segnipedes, dignique molam versare Nepotis.
Ergo ut miremur te, non tua, primum aliquid da,
Quod possim titulis incidere praeter honores,
Quos illis damus et dedimus, quibus omnia debes.
Haec satis ad juvenem, quem nobis fama superbum
Tradit, et inflatum, plenumque Nerone propinquo.
Rarus enim ferme sensus communis in illa
Fortuna. Sed te censeri laude tuorum,

59. *rauco*] "hoarse with shouting." So that "palma" in l. 58 is probably "applause" (clapping *hands*).

ib. *Circo*] i. e. at the Circensian games. See note on Sat. iii. 223.

62, 63. *Corythae—Hirpini*] Names of racers; the latter also mentioned by Martial, Ep. iii. 63, "Hirpini veteres qui bene novit avos." Probably they are adjective forms from their respective birth-places, 'equae' and 'equi' being understood. "Corythae" might thus be another form for 'Corythaeae;' i.e., from Cortona in Etruria, in poetry 'Corythus.' "Hirpini" would be from the country of the Hirpini in central Italy.

62. *venale*] sub. "est." "Go to the hammer."

65. *umbrarum*] i. e. of their deceased ancestors. "Ibi," l. 64, is "in their case."

69. *titulis*] See on Sat. v. 110.

70. *illis—debes*] i.e. your ancestors.

73. *sensus communis*] Literally this means, "a feeling in common with others." See Cic. Planc. 14, "Communis ille sensus in aliis fortasse latuit; hic, quod cum caeteris sentiebat, id magis quam caeteri." It is used, however, apart from any context, to express a particular quality in a person, and then means very much what we call "gentlemanly feeling." So Hor. Sat. i. 3. 64—66, "ut forte legentem Aut tacitum impellat quovis sermone molestus;" Communi sensu plane caret, inquimus." The truth is, that the phrase still keeps its strict meaning of "a feeling in common with others;" i. e. unselfishness, viewed especially in its social results Here the meaning is perhaps "forbearance." It has nothing to do with "common sense."

73, 74. *in illa fortuna*] In the position of Rubellius.

74—78.] "I would not have you rated only by your ancestors' merit without any of your own. The prop you rely on will give way under you." For "censeri," see note on l. 2. "Tuorum," sub. 'avorum.'

Pontice, noluerim, sic ut nihil ipse futurae
Laudis agas. Miserum est aliorum incumbere famae,
Ne collapsa ruant subductis tecta columnis.
Stratus humi palmes viduas desiderat ulmos.
Esto bonus miles, tutor bonus, arbiter idem
Integer. Ambiguae si quando citabere testis
Incertaeque rei; Phalaris licet imperet, ut sis
Falsus, et admoto dictet perjuria tauro,
Summum crede nefas animam praeferre pudori
Et propter vitam vivendi perdere causas.
and as they are. Dignus morte perît, coenet licet ostrea centum
Gaurana, et Cosmi toto mergatur aeno.
Provincial misgovernment. Exspectata diu tandem provincia quum te
Rectorem accipiet, pone irae frena modumque,
Pone et avaritiae: miserere inopum sociorum.
Ossa vides regum vacuis exsucta medullis.

79. *tutor*] "guardian," either to a minor ('pupillus'), or to a female possessed of property. In the former sense the word corresponded pretty well with that with which we are familiar, excepting that the 'tutela' terminated (in the case of males) at fourteen, when the 'toga virilis' was assumed. See note on Sat. i. 78. The 'tutela' of women was in some respects different, the management of the ward's property being left to herself, which was not the case with minors. The tutor's sanction, however, was required to all alienations of a woman's property, whether by will or during her life, as well as to her contracts and lawsuits. This sanction was technically termed 'auctoritas.'

ib. *arbiter*] "juror." An "arbiter," like a 'judex,' was appointed by the 'praetor.' See note on Sat. iii. 213. The functions of the two were indeed nearly identical, the difference lying in the forms of the pleadings, and also in the 'judicium' being constituted with a 'sponsio.' This was a penal sum, which the defendant promised to pay ('spondebat') if he failed, and which practically served as the provision for the plaintiff's costs. See Cic. pro P. Quintio throughout. The 'arbitrium' had no such provision. It will be seen from the above that the "arbiter" is *not* the same as our "arbitrator."

84. *causas*] All sufficient motives for.

85. *dignus morte*] The criminal.

ib. *perît*] "*really* dies," i. e. lives a death in life. The word thus expands the idea of l. 84.

86. *Gaurana*] i. e. from the Lacus Lucrinus, near Baiae. The 'Gaurus Mons' is the highest point of the hills which enclose the lake. The oysters of this district were famous. See Sat. iv. 141; xi. 49. And cf. Hor. Epod. 2. 49, "Non me Lucrina juverint conchylia."

ib. *Cosmi*] A famous dealer in unguents: also mentioned by Martial, Ep. iii. 55. l. 2, "quacunque venis, Cosmum migrare putamus, Et fluere excusso cinnama fusa vitro."

ib. *aeno*] "crucible."

89. *sociorum*] See note on Sat. v. 31 ad. fin.

90. *regum*] Native sovereigns under Roman protection.

Respice, quid moneant leges, quid curia mandet,
Praemia quanta bonos maneant, quam fulmine justo
Et Capito et Tutor ruerint, damnante senatu,
Piratae Cilicum. (Sed quid damnatio confert,
Quum Pansa eripiat, quidquid tibi Natta reliquit?
Praeconem, Chaerippe, tuis circumspice pannis,
Jamque tace. Furor est, post omnia perdere naulum.)
Non îdem gemitus olim nec vulnus erat par
Damnorum, sociis florentibus, et modo victis.
Plena domus tunc omnis et ingens stabat acervus
Numorum, Spartana chlamys, conchylia Coa,
Et cum Parrhasii tabulis signisque Myronis
Phidiacum vivebat ebur, nec non Polycleiti
Multus ubique labor: rarae sine Mentore mensae.
Inde Dolabella est atque hinc Antonius, inde

90. *vacuis exsucta*] By transposition for "vacua exsuctis."

93. *Capito*] Capito Cossutianus. He was appointed to the province of Cilicia A.D. 56, and convicted of 'repetundae' in his government. He had been an advocate, and notoriously mercenary in his practice.

ib. *Tutor*] It is not known who is meant; the reading is uncertain.

94—97.] "Although what do the provinces gain, even by the successful prosecution of a proconsul? He is followed by another just as bad. It would have been wiser to have saved the passage-money."

95. *Pansa—Natta*] It is not known who are referred to.

96. *Chaerippe*] A feigned name probably; some rich man of Cilicia, who had been subjected to exactions.

98.] "You see to what a deplorable state (98—112) the provinces are reduced. The only check, in fact, on proconsular oppression is the fear of resistance. The feeble provinces (112—115) will submit tamely enough, but there would be some risk (116—124) with the more warlike ones. Let *your* rule, however (125—142, be a higher one,—to justify your claim to noble birth by rectitude in administering your 'provincia.'" The passage makes it probable that Ponticus, to whom the satire is addressed, was expecting some proconsular appointment. Nothing, however, is known of him.

101. *Spartana*] i. e. purple-dyed. The 'murex' was found off the coast of Laconia. See Plin. Hist. Nat. ix. 36 init., "Praecipuus hic (murex) in . . . Laconica Europae."

ib. *conchylia Coa*] "Coan *dresses*;" lit. shell-fish. The animal from which this dye is procured is thus used for the dyed material itself. Cos was famous for its manufacture of a light transparent dress. See Tibull. ii. 3. 55, "Illa gerat vestes tenues quas femina Coa Texuit."

102, 103. *Myronis—Polycleiti*] Both sculptors, and contemporaries of Phidias. Myron was a Boeotian, Polycleitus a native of Argos.

104. *Mentore*] A Greek chaser of silver cups and vases. He flourished at a date previous to B.C. 356.

105. *hinc—inde*] i. e. from the ancient wealth of the provinces. It was this made them the plunderers they were.

Sacrilegus Verres. Referebant navibus altis
Occulta spolia et plures de pace triumphos.
Nunc sociis juga pauca boum et grex parvus equarum,
Et pater armenti capto eripietur agello;
Ipsi deinde Lares, si quod spectabile signum,
[Si quis in aedicula deus unicus. Haec etenim sunt
Pro summis: nam sunt haec maxima. Despicias tu]
Forsitan imbelles Rhodios unctamque Corinthum:
Despicias merito. Quid resinata juventus
Cruraque totius facient tibi levia gentis?
Horrida vitanda est Hispania, Gallicus axis,
Illyricumque latus: parce et messoribus illis,
Qui saturant urbem Circo scenaeque vacantem:—
(Quanta autem inde feres tam dirae praemia culpae,

105. *Dolabella—Antonius*] C. Cornelius Dolabella was praetor in Cilicia B.C. 80. C. Antonius Hybrida was consul B.C. 63 (the year of Cicero's consulate), and afterwards appointed to Macedonia. Both Dolabella and Antonius were convicted of 'repetundae' in their province. Verres was praetor in Sicily B.C. 73—70. He is well known from Cicero's Verrine orations, which exhibit him as a monster of rapacity. The term "sacrilegus" is added, from the number of temples he plundered, beginning with Delos. See the Verrine Oration ii. l. 18, and the Oration Act. ii. 4, throughout.

107. *occulta—triumphos*] "Smuggled trophies, and twice-told triumphs of peace;—"occulta" agreeing with "spolia." "Spolia" is contrasted with "occulta" by a strong irony. The trophies of these proconsuls were the plunder of the provinces, which they carried home with them, of course in strict secrecy. The "plures de pace triumphos" means "more than other generals have gained in war." By "triumphos" are meant the materials of a triumphal procession. The latter formed a brilliant cortége, laden with precious metals, jewels, works of art, and plunder of every description.

111. *aedicula*] "shrine;" dim. of 'aedes,' a temple.

114. *resinata*] "resin-daubed." This substance was used by the effeminate youth of the period to remove the hair from their bodies. Pumice-stone was employed for the same purpose; also tar. See Sat. ix. 14.

116. *horrida*] Opposed to "levia" in l. 115.

ib. *axis*] "clime;" lit. pole (north or south). Cf. Sat. vi. 470.

117. *latus*] i.e. 'ora.'

ib. *messoribus illis*] the Cyrenians (the "Afros" of l. 120).

118. *saturant*] "feed." From the decline of agriculture under the empire, the greater part of the corn consumed in Rome was imported, principally from the provinces of Sicily and Cyrene. Hence "urbem Circo scenaeque vacantem;"—"feed Rome, and so leave it at leisure to enjoy its amusements."

ib. *Circo*] i.e. the Circensian games. See note on Sat. iii. 223; and cf. Sat. x. 81. "Scenae," the stage.

119, 120.] "Although, even if you were tempted to plunder Cyrene, what would you get by it, when Marius has just done that so effectually?" See note on Sat. i. 49.

Quum tenues nuper Marius discinxerit Afros?)—
Curandum in primis, ne magna injuria fiat
Fortibus et miseris. Tollas licet omne, quod usquam est
Auri atque argenti; scutum gladiumque relinques,
Et jacula et galeam: spoliatis arma supersunt.
Quod modo proposui, non est sententia: verum
Credite me vobis folium recitare Sibyllae.
Si tibi sancta cohors comitum, si nemo tribunal
Vendit Acersecomes, si nullum in conjuge crimen,
Nec per conventus nec cuncta per oppida curvis
Unguibus ire parat numos raptura Celaeno:
Tunc licet a Pico numeres genus, altaque si te
Nomina delectant, omnem Titanida pugnam
Inter majores ipsumque Promethea ponas:
De quocumque voles proavum tibi sumito libro.
Quod si praecipitem rapit ambitio atque libido,
Si frangis virgas sociorum in sanguine, si te
Delectant hebetes lasso lictore secures;
Incipit ipsorum contra te stare parentum

120. *tenues*] "poor." The word is frequently used in this sense.

ib. *discinxerit*] "plundered;" lit. ungirdled. The 'zona' usually formed the purse: "Ibit eo quo vis, qui zonam perdidit," Hor. Ep. ii. 2. 40.

126. *folium—Sibyllae*] See Virg. Aen. iii. 445, "Quaecunque in foliis descripsit carmina virgo, Digerit in numerum." "Sententia" in l. 125. is "private judgment." The word often means "a rhetorical commonplace," and has been so rendered here. But it would have less force as opposed to the "verum folium Sibyllae."

127. *cohors*] The propraetor's staff, either civil or military. So Hor. Sat. i. 7. 23, "laudat Brutum, laudatque cohortem." And so Ep. i. 8. 14, "Ut placeat juveni (Tiberio) percontare, utque cohorti." In this sense it has formed our "court." "Comitum" was frequently omitted.

ib. *tribunal*] See note on Sat. x. 35.

128. *Acersecomes*] Transl. "favourite."

129. *conventus*] Districts into which the provinces were divided for the administration of justice.

131. *a Pico—genus*] See Virg. Aen. vii. 45—49:

"——— Rex arva Latinus et urbes
Jam senior longa placidas in pace regebat.
Hunc Fauno et nympha genitum Laurente Marica
Accipimus; Fauno Picus pater."

The meaning is, "be aboriginal."

132. *omnem—pugnam*] "the whole Titan army;" i. e. all who fought against Jove. The abstract is used for the concrete, 'pugnantes.'

133. *Promethea*] As the maker of the first man. See note on Sat. iv. 133.

136, *virgas*] See l. 23, and note.

Nobilitas, claramque facem praeferre pudendis.
Our nobility at home. Omne animi vitium tanto conspectius in se
Crimen habet, quanto major, qui peccat, habetur.
Quo mihi te, solitum falsas signare tabellas
In templis quae fecit avus, statuamque parentis
Ante triumphalem? quo, si nocturnus adulter
Tempora Santonico velas adoperta cucullo?
The crack whip. Praeter majorum cineres atque ossa volucri
Carpento rapitur pinguis Damasippus, et ipse,
Ipse rotam adstringit multo sufflamine Consul:
Nocte quidem, sed luna videt, sed sidera testes
Intendunt oculos. Finitum tempus honoris
Quum fuerit, clara Damasippus luce flagellum
Sumet, et occursum nusquam trepidabit amici
Jam senis, ac virgâ prior adnuet, atque maniplos
Solvet, et infundet jumentis hordea lassis.
Interea, dum lanatas torvumque juvencum
More Numae caedit Jovis ante altaria, jurat
Solam Eponam et facies olida ad praesepia pictas.
Sed quum pervigiles placet instaurare popinas,
Obvius adsiduo Syrophoenix udus amomo
Currit, (Idumaeae Syrophoenix incola portae;)

142. *quo*] "to what end?"
ib. *te*] sub. "ut nobilem jactas."
ib. *fals. sig. tab.*] See Sat. i. 67, 68, and note.

145. *Santonico*] The Santones were in south-west Gaul, north of the Garonne. A coarse woollen cloth was manufactured there, and imported into Rome. Martial has the same phrase, Ep. xiv. 128.

146. *praeter—cineres*] See note on Sat. i. 171.

147. *Damasippus*] It is not known what consul is referred to. "Damasippus" is evidently a feigned name.

150. *tempus honoris*] "term of office."

153. *jam senis*] "*although*."
ib. *virga—adnuet*] A coachman's salute on the road.

155. *lanatas*] sub. "oves."

156. *caedit—altaria*] i. e. in his magisterial capacity.

157. *solam—pictas*] Epona was the patron goddess of horses, and was often painted in stables.

158. *pervigiles*] The prefix has its full force: "open all night."
ib. *instaurare popinas*] "to revisit." This is an unusual sense of the word. Perhaps it is better to take "popinas" for the entertainment there, like the "instaurant epulas" of Virgil, Aen. vii. 146.

159. *Syrophoenix*] The Syrians in Rome would seem to have been frequently tavern-keepers. See Virg. "Copa," l. 1—3. "Copa Syrisca, caput Graia redimita mitella . . . Ebria fumosa saltat lasciva taberna." "Udus," "greasy with . . ."

160. *Idumaeae* (i. e. Judaïcae). So Mart. Ep. ii. 2. 5, "Frater (Titus) Idumaeos meruit cum patre triumphos." The arch of Titus is probably meant here.

Hospitis affectu dominum regemque salutat,
Et cum venali Cyane succincta lagena.
Defensor culpae dicet mihi: *Fecimus et nos*
Haec juvenes. Esto. Desisti nempe, nec ultra
Fovisti errorem. Breve sit, quod turpiter audes.
Quaedam cum prima resecentur crimina barba.
Indulge veniam pueris. Damasippus ad illos
Thermarum calices inscriptaque lintea vadit,
Maturus bello, Armeniae Syriaeque tuendis
Amnibus et Rheno atque Istro. Praestare Neronem
Securum valet haec aetas. Mitte Ostia, Caesar,
Mitte; sed in magna legatum quaere popina:
Invenies aliquo cum percussore jacentem,
Permixtum nautis aut furibus aut fugitivis,
Inter carnifices et fabros sandapilarum
Et resupinati cessantia tympana Galli,
Aequa ubi libertas, communia pocula, lectus
Non alius cuiquam, nec mensa remotior ulli.

161. *Hospitis affectu*] "with landlord's air." "Affectus" is "disposition," either real or assumed.

162. *succincta*] "bustling." See note on Sat. iv. 24. "Cyane" is the waitress at the tavern.

167. *thermarum calices*] Cups of the 'thermopolia.' These were shops for the sale of hot drinks. They are of course to be distinguished from the bathing establishments, also called 'thermae.' See note on Sat. vii. 233.

ib. *inscriptaque lintea*] The 'thermopolium' had probably a linen awning before it, with the proprietor's name and a tariff of prices inscribed.

169. *bello, Armeniae, &c.*] Datives after "maturus." The latter is opposed to the "juvenes" and "pueris," l. 164. 167, and the emphasis is on "Damasippus." "*He* does this in mature life."

171. *haec aetas*] scil. "of Damasippus."

ib. *Mitte Ostia*] i. e. send him to embark. The Roman port Ostia is unquestionably meant here. See note on Sat. xii. 75—77. The plural form, instead of the more frequent Ostia, æ, is found in Livy, ix. 19, "Antio atque Ostiis tenus." Under the Republic a fleet was stationed at Ostia for the protection of the coast; and it must have been the usual transport station for troops even after this object had ceased. From the "amnibus," "Rheno," "Istro," in the preceding line, it has been thought that Ostia means "their mouths." This, however, would be feeble, unless some town there bore this name; but for this, although probable enough, there is no authority.

173. *percussore*] "cut-throat."

174. *fugitivis*] "runaway slaves."

175. *carnifices*] "public executioners for slaves." They inflicted torture or crucifixion, according to the offence. See note on Sat. vi. 219.

176. *resupinati*] "dead-drunk;" lit. lying flat on his back. Hence the "*cessantia* tympana."

177, 178. *lectus — cuiquam*] No distinction of seats at table as in the

Quid facias, talem sortitus, Pontice, servum?
Nempe in Lucanos aut Tusca ergastula mittas.
At vos, Troiugenae, vobis ignoscitis, et, quae
Turpia cerdoni, Volesos Brutumque decebunt.
Quid, si nunquam adeo foedis adeoque pudendis
Utimur exemplis, ut non pejora supersint?
The stage-clown. Consumtis opibus vocem, Damasippe, locasti
Sipario, clamosum ageres ut Phasma Catulli.
Laureolum velox etiam bene Lentulus egit,
Judice me dignus vera cruce. Nec tamen ipsi
Ignoscas populo; populi frons durior hujus,
Qui sedet et spectat triscurria patriciorum,
Planipedes audit Fabios, ridere potest qui
Mamercorum alapas. Quanti sua funera vendant,

"triclinium" of a gentleman's house. See note on Sat. v. 17. Cf. also Virg. Aen. i. 698, "*mediamque* se locavit."

180.] See note on Sat. vi. 151.

182. *Volesos*] The original name of the Valeria gens, from their ancestor Volesus, a Sabine.

186. *siparium*] i. e. the theatre;—the "aulaea" of Sat. vi. 67. See note there.

ib. *Phasma Catulli*] Nothing certain is known of this play, or of a *dramatist* Catullus. He is mentioned again Sat. xiii. 111.

ib. *clamosum*] "noisy."

187, 188.] The "Laureolus" was a play, in which a bandit of that name was represented as undergoing crucifixion. See note on Sat. vi. 219. The actor dexterously slipped on one side (hence '*velox* Lentulus'), and a figure was attached to the cross in his place. Lentulus was both a writer and actor of 'mimi,' but nothing certain is known of him. His family, the Lentuli, were one of the most distinguished of the Cornelia gens; hence here "dignus veracruce," as a patrician who turned 'histrio' became 'infamis.' See l. 196, 197, and note. The "vera crux" was on one occasion actually inflicted by Domitian, who compelled a criminal to play the part, and, of course, without being allowed to slip aside as the actors did. See Mart. de Spect. vii. 4, "Non falsa pendens in cruce Laureolus."

190. *triscurria*] See Lat. Dict.

191. *planipedes*] i. e. actors of *mimes*. They did not wear the 'soccus' (slipper) of regular comedy. See note on Sat. i. 3.

192. *Mamercorum*] The principal family in the Aemilia gens. For "alapas," see Lat. Dict. They would usually form the staple of pantomime

192—200.] "As to the nobles who turn gladiators" (he has not before spoken of these in detail, but they are included in the 'pejora' of l. 184), "it matters nothing to them at what price they sell their lives (lit. deaths). They do it, and that under no tyrant's compulsion. Not, of course, that *any* compulsion should force a man to a degrading act, even the minor degradation of the stage. But then there is imperial precedent for the latter, and the amphitheatre is the next step. Accordingly, now we have it." The above seems to be the sequence of thought, but the passage is loose both in structure and language.

192. *vendant*] This would of course be the result of indigence,

Quid refert? Vendunt nullo cogente Nerone,
Nec dubitant celsi praetoris vendere ludis.
Finge tamen gladios inde, atque hinc pulpita pone:
Quid satius? Mortem sic quisquam exhorruit, ut sit
Zelotypus Thymeles, stupidi collega Corinthi?
illic — The gladiator.
Res haud mira tamen, citharoedo Principe, mimus
Nobilis. Haec ultra quid erit, nisi ludus? Et illud
Dedecus Urbis habes: nec mirmillonis in armis,

brought on by spendthrift habits. Cf. Sat. xi. 5—8.

193. *nullo cogente Nerone*] See Tacit. Ann. xiv. 14, "Notos quoque equites Romanos operas arenae promittere subegit donis ingentibus; nisi quod merces ab eo, qui jubere potest, vim necessitatis affert."

194. *praetoris—ludis*] See note on Sat. vii. 87. "Celsi," "sitting aloft." See the description, Sat. x. 36 seq.

195. *pulpita*] See note on Sat. iii. 154.

196, 197. *mortem—Corinthi*] The profession of actor ('histrio') was considered discreditable, and any free-born Roman who engaged in it became 'infamis,' and was liable to be excluded from his tribe. The 'histriones' accordingly were usually freedmen, slaves, or foreigners. This did not apply to the 'Atellanae,' which were always acted by free-born Romans. See note on Sat. i. 3.

197. *Zelotypus*] sub. "maritus." "Be (i. e. play the part of) Thymeles' jealous husband." For "Thymeles," see note on Sat. i. 36. "Corinthus" was another 'mimus' of the day.

198. *citharoedo Principe*] Nero performed on the stage at Naples several times, and also in Achaia. See l. 225, 226.

199, 200. *illud dedecus*] i. e. the patrician turned gladiator. "Habes," "one *has*."

200—208.] Gladiators were divided into classes, ordinarily distinguished by their arms. The least well-equipped was the 'retiarius,' who carried only a three-pointed lance and net. The former was called 'tridens' or 'fuscina.' See Sat. ii. 143. The latter was the 'rete,' from which the 'retiarius' took his name. Cf. l. 204, "pendentia retia dextra," and "retia misit," Sat. ii. 148. The aim of the 'retiarius' was to entangle his opponent with the net. If he failed in his first throw he fled ("tota fugit arena," l. 206), and tried to throw the net a second time, before his opponent could reach him. He was dressed only in a short tunic. See l. 207; and cf. Sat. ii. 143, "tunicati Gracchi." Opposed to the 'retiarius,' and better armed, were usually the 'mirmillo,' 'Thrax,' and 'secutor.' All three of these formed a superior class. For the 'mirmillo,' see l. 200, and note on Sat. vi. 31. The 'Thrax' wore Thracian armour, with a short sword,—the "clypeo" and "falce supina" of l. 201, in which the 'Thrax' is described. The 'secutor' (l. 210) was so called from his chasing the 'retiarius' round the arena if he had thrown his net unsuccessfully. See above. The name has also been derived from his taking the place of gladiators who had been put hors de combat; hence "jussus pugnare," l. 210. The meaning of the passage is therefore, "He does not even enter as a gladiator of a superior class, such as the 'mirmillo' or the 'Thrax' (l. 200, 201); he appears in the arena as a mere 'retiarius'" (l. 203—205). Cf. Sat. ii. 143—148 of the same Gracchus.

Nec clypeo Gracchum pugnantem, aut falce supina,
(Damnat enim tales habitus; [et damnat et odit;
faciem Nec galea frontem abscondit:)] movet ecce tridentem, tridentemve et
Postquam vibratā pendentia retia dextra, nudum
Nequidquam effudit. Nudum ad spectacula vultum
Erigit, et tota fugit agnoscendus arena.
Credamus tunicae, de fancibus aurea quum se
Porrigat et longo jactetur spira galero.
Ergo ignominiam graviorem pertulit omni
Vulnere cum Graccho jussus pugnare secutor.
Rank without greatness. Libera si dentur populo suffragia, quis tam
Perditus, ut dubitet Senecam praeferre Neroni,
Cujus supplicio non debuit una parari
Simia, nec serpens unus, nec culeus unus?
Par Agamemnonidae crimen; sed causa facit rem
Dissimilem. Quippe ille deis auctoribus ultor

205, 206. *nequidquam effudit—fugit*] See last note.

207, 208.] "We may trust that tunic (i. e. be sure who wears it) when the gold band stands off from the throat, and is tossed by the drooping false hair." I. e. even were his face not visible, he would be betrayed by the patrician ornament of his retiarius's tunic. See note on l. 200—208 above. The ornament was a gold band round the neck, with long ends like a riband. For "galerus," see vi. 120.

209. *ignominiam*] In the strict sense of the term; the result of the "nota censoria." This was inflicted, among other offences, for appearing on a public stage. See note on Sat. iv. 12. The meaning is therefore, the real "ignominia" fell, not on Gracchus, to whom it would attach by law, but on the gladiator of mean extraction who had to fight with one so degraded.

210. *secutor*] See note on l. 200—208 above.

212. *Senecam*] See note on Sat. x. 16.

213, 214.] Parricides were sewn up in a sack ("culeus") with an ape, snake, dog, and cock, and thrown into the sea. By the 'Lex Pompeia de Parricidiis' (which extended the term to the murder of other relatives besides parents) Nero had committed three 'parricidia.' He murdered not only his mother Agrippina, but his aunt Domitia and brother (by adoptation) Britannicus. Hence "*nonuna;*" i. e. 'plures.' In strictness, indeed, although these two latter murders constituted, under the law above referred to, the *crime* of "parricidium,' they were not liable to its specific punishment, the sewing in the sack. This was still confined to murderers of parents and grandparents.

215. *Agamemnonidae*] Orestes.

216—221.] "For Orestes ("ille,") l. 216), although he slew his mother, had a divine sanction for it. Moreover he did not, like Nero, murder his other relations, nor did he appear on the stage, nor write bad poetry." Nero had done all this. See note on l. 198, 213, 214, above. The Τρωϊκά was a composition of Nero's, which he recited while Rome was burning. Tac. Ann. xv. 39.

Patris erat, caesi media inter pocula; sed nec
Electrae jugulo se polluit, aut Spartani
Sanguine conjugii; nullis aconita propinquis
Miscuit, in scena numquam cantavit Orestes; 220
Troica non scripsit. Quid enim Verginius armis
Debuit ulcisci magis, aut cum Vindice Galba?
Quid Nĕro tam saevā crudāque tyrannide fecit?
Haec ŏpĕra atque hae sunt generosi Principis artes,
Gaudentis foedo peregrina ad pulpita saltu 225
Prostitui, Graiaeque apium meruisse coronae.
Majorum effigies habeant insignia vocis:
Ante pedes Domitî longum tu pone Thyestae
Syrma vel Antigones seu personam Melanippes,
Et de marmoreo citharam suspende colosso. 230
Quid, Catilina, tuis natalibus atque Cethegi
Inveniet quisquam sublimius? Arma tamen vos
Nocturna et flammas domibus templisque parastis,

The "in scena—scripsit" are of course an ἀπροσδόκητον.

218, 219. *Spartani—conjugii* (for 'Spartanae conjugis')] Hermione, the daughter of Menelaus.

221, 222.] Rufus Verginius was governor of Upper Germany, Julius Vindex of Celtica, and Galba (afterwards the emperor) of Hispania Tarraconensis. They simultaneously revolted from Nero A.D. 68. Verginius was opposed to the pretensions of Vindex and Galba. On finding that the former was aspiring to the empire, Verginius marched against him, and defeated him in a pitched battle near Vesontio (Besançon). Vindex fell in this engagement, and the issue of the revolt seemed still uncertain. Meanwhile, however, a conspiracy had been organized in Rome itself against Nero, and Galba proclaimed there. Nero was wholly without defence, and to escape falling into the hands of the conspirators committed suicide at the house of his freedman Phaon near Rome.

222. *magis*] i. e. more than this public degradation of himself;—to explain l. 220, 221. "Bad as his murders were, this stage-mania was even worse."

223. *quid*] sub. "pejus."

225, 226. *peregrina—Graiaeque*] See note on l. 198 above.

226. *apium*] This was the victor's crown at the Nemean and Isthmian games.

227. *majorum effigies*] See note on Sat. v. 110; also the opening lines of this satire.

228. *Domitî*] i. e. the founder of your family. Nero belonged to the Ahenobarbi, a plebeian family in the Domitia gens. He was adopted by Claudius.

ib. *tu*] scil. Nero.

228, 229. *Thyestae—Antigone—Melanippes*] The characters you have acted. Thyestes and Antigone are well known. Melanippe was a daughter of Aeolus, and the subject of two plays of Euripides, of which only some fragments remain.

230. *marmoreo—colosso*] See l. 227 and reference.

232, 233. *arma—parastis*] The famous conspiracy of Catiline, Lentulus, and Cethegus, defeated by Cicero B.C. 63.

Ut Braccatorum pueri Senonumque minores,
Ausi, quod liceat tunica punire molesta.
Sed vigilat Consul, vexillaque vestra coërcet.
Greatness without rank. Hic novus Arpinas, ignobilis, et modo Romae
Municipalis Eques, galeatum ponit ubique
Praesidium adtonitis, et in omni gente laborat.
Tantum igitur muros intra toga contulit illi
Nominis et tituli, quantum non Leucade, quantum
Thessaliae campis Octavius abstulit udo
Caedibus adsiduis gladio. Sed Roma parentem,

234.] i. e. as if you had been descendants of the Gauls who sacked Rome. Properly 'Gallia Braccata' was identical with 'Narbonensis,' the south-east district of Gaul. The term therefore is not strictly accurate here, as the tribes who migrated into Italy came from the centre and north-east of Gaul. See Arnold's Hist. Rome, i. 516. But the term is loosely used here for 'Gallorum' in general, so as to include 'Senonum.' "Children of the Gaul, descendants of the Senones themselves." The latter were probably the tribe who actually took Rome, the other tribes who had immigrated with them remaining in Northern Italy.

235. *tunica—molesta*] i. e. as incendiaries. See note on Sat. i. 155—157. Cf. Mart. Ep. x. 25. 5, "cum dicatur tunica praesente molesta Ure manum."

236. *Consul*] i. e. Cicero. See note on l. 232, 233.

237. *Arpinas*] Cicero was born at Arpinum, a town of the Volsci.

ib. *novus—ignobilis*] Because he was the first of the family who filled a curule office. Those whose ancestors had done this were the "nobiles;" those who first filled it themselves were "novi homines." Cf. notes on Sat. i. 100; v. 110.

ib. *et—Eques*] Cicero's family was of the equestrian order at Arpinum, and therefore, as Arpinum had acquired the complete Roman 'civitas,' at Rome also. His status, however, in the latter would of course only be that of a "*municipalis* (provincial) eques." See note on Sat. iii. 34, and Middleton's Life of Cicero, p. 2, note 4, 5; p. 3.

ib. *modo*] "lately."

239. *praesidium adtonitis* (sub. "civibus")] a guard over them. "Adtonitis," "stupor-struck." Cf. Sat. iv. 77. 146.

ib. *in omni gente*] See Cic. Cat 2. 12 ad init., "Coloni omnes municipesque vestri, certiores a me facti de hac nocturna excursione Catilinae, facile urbes suas finesque defendent."

240. *muros intra toga* (see on xvi. 8)]. The conspiracy of Catiline was a 'tumultus' only, not a 'bellum.' Perhaps too the "muros intra" refers specially to the decree of the senate that Cicero should remain to guard the city while Antonius pursued the conspirators.

241. *tituli*] "monumental inscriptions." Cf. Sat. vi. 230; x. 143, 144. Or perhaps it is the inscription on the 'imagines,' as in Sat. i. 130; v. 110. See note on the latter.

ib.] *Leucade* i. e. at Actium. The island Leucas, on the Acarnanian coast, is used for the Acarnanian promontory Actium, off which the battle between Antony and Augustus was fought. The latter lay to the north-east of Leucas, at the entrance of the Ambracius Sinus.

242. *Thessaliae campis*] The battle of Philippi is meant. Philippi really is in *Thrace*.

Roma patrem patriae Ciceronem libera dixit.
Arpinas alius Volscorum in monte solebat
Poscere mercedes, alieno lassus aratro;
Nodosam post haec frangebat vertice vitem,
Si lentus pigra muniret castra dolabra.
Hic tamen et Cimbros et summa pericula rerum
Excipit, et solus trepidantem protegit Urbem.
Atque ideo, postquam ad Cimbros stragemque volabant,
Qui numquam adtigerant majora cadavera, corvi,
Nobilis ornatur lauro collega secunda.
Plebeiae Deciorum animae, plebeia fuerunt
Nomina: pro totis legionibus hi tamen et pro

244. *Roma—dixit*] This was soon after the destruction of Catiline. "Me Q. Catulus, princeps hujus ordinis et auctor publici consilii, frequentissimo senatu, parentem patriae nominavit." Cic. Pis. 3, init.

244. *libera*] Because the same title was afterwards applied to the emperors by way of adulation.

245. *Arpinas alius*] C. Marius, the well-known rival of Sulla. Like Cicero he was a native of Arpinum, or rather of Cereatae, a village near it. The great success in the life of Marius was his campaign against the Cimbri. See l. 249—253. They had destroyed the consular armies three years previously, and were descending on Italy through the Tyrol, while their allies, the Teutones, endeavoured to force a passage on the other side of the Alps by Nice and Genoa. Marius first defeated the Teutones, B.C. 102, at Aix (Aquae Sextiae). In the following year he marched against the Cimbri, who had succeeded in reaching Vercellae in the neighbourhood of Milan. Here Marius joined his army to that of the proconsul Catulus, and totally defeated the Cimbri at the Raudii Campi. The two tribes were annihilated by these defeats.

The civil war between Sulla and Marius broke out B.C. 88, but the army of the latter refused to act under him, and he was compelled to fly with a few attendants. After wandering in the marshes of the Liris, near Minturnae, Marius escaped on board ship, and took refuge in the ruins of Carthage. See Sat. x. 276, 277. In the following year a new revolution took place at Rome, and Marius, with the assistance of Cinna, entered the city as conqueror. On this occasion he made a merciless use of his success. He was now, however, worn out, and died in the year following, B.C. 86. Sulla had his ashes thrown into the Anio.

247, 248] i. e. served as a common soldier.

247. *vitem*] sub. "centurionis." This was the centurion's badge of office, as well as a handy implement for enforcing discipline. Hence Marius, "frangebat vertice vitem:"—would have it broken on his head. 'Vitis' is often used for the office itself. See Sat. xiv. 193.

253. *collega*] Catulus. See note on l. 245.

254. *plebeiae*] The Decii, although an ancient family, originally belonged to the 'plebs.' Cf. Hor. Sat. i. 6. 19, 20: "populus Laevino mallet honorem Quam Decio mandare novo." "Nomina" in l. 255 is perhaps an allusion to the family cognomen 'Mus.'

255. *hi*] i. e. P. Decius Mus, the

Omnibus auxiliis atque omni pube Latina
Sufficiunt dîs infernis Terraeque parenti :
Pluris enim Decii, quam qui servantur ab illis.
Ancilla natus trabeam et diadema Quirini
Et fasces meruit, regum ultimus ille bonorum.
Prodita laxabant portarum claustra tyrannis
Exsulibus juvenes ipsius Consulis, et quos
Magnum aliquid dubia pro libertate deceret,
Quod miraretur cum Coclite Mucius, et quae

father, and his son of the same name. The former devoted himself to death in the Latin war, B.C. 340. A vision was seen by himself, and his colleague T. Manlius Torquatus, which announced that on one side the general was doomed, on the other the army. Decius accordingly determined to secure the victory to his country by his own death, and rushed into the thickest of the fight, where he was slain. The son performed a similar act of heroism in a battle against an allied force of Etruscans, Gauls, and others, B.C. 295. Decius saw that his troops were overmatched by the Gauls, to whom his division was opposed, and determined on imitating the self-sacrifice of his father. He accordingly, in a solemn form of prayer, devoted the enemy to the avenging manes of the dead, and then threw himself upon their swords.

255, 256. *legionibus*] The Roman army. "Auxilis," the contingent of the allied states of Italy. See note on Sat. v. 31. "Pube Latina," the *Latin* portion of this contingent. See the same note.

259. *Ancilla natus*] The king Servius Tullius. His mother was Ocrisia, the wife of a noble in the Latin town of Corniculum. She was enceinte when the town was captured by Tarquinius Priscus, and was brought to Rome as his slave, where she gave birth to Servius Tullius. He gradually rose at court, as well as in popular estimation. On the assassination of Tarquin by the sons of Ancus, Tanaquil concealed her husband's death, and invested Servius with the functions of 'interrex.' Eventually he succeeded to the throne, and founded the first popular institution of Rome, the 'comitia centuriata,' by which the 'plebs' were admitted to a share of power. Hence he is here called "regum ultimus ille bonorum." The second Tarquin abolished the Servian constitution shortly after his accession.

ib. *trabeam*] This was part of the royal costume,—a white toga with purple stripes. So king Latinus is "Quirinali trabea Insignis." Virg. Aen. vii. 612. After the expulsion of the kings, its use was continued by the consuls, and also by the equites, at some public solemnities. It was again assumed by the emperors, who however wore it entirely of purple; hence the common phrase, "the imperial *purple*."

260. *fasces*] See note on Sat. v. 110.

261—268.] The story is well known from Livy, 2. 4, 5. The sons of Brutus took the lead in a conspiracy to restore the Tarquins. The plot was discovered by a slave (l. 264) who informed the consuls, and Brutus ordered his sons to be beheaded.

261. *laxabant*] The proper imperfect force. "Were opening:" i. e. endeavoured to do so.

263. *magnum aliquid*] sub. "ausos esse."

264, 265.] The stories of Hora-

Imperii fines Tiberinum virgo natavit.
secret treachery
Occulta ad Patres produxit crimina servus
Matronis lugendus: at illos verbera justis
Afficiunt poenis, et legum prima securis.
Our common ancestry.
Malo pater tibi sit Thersītes, dummodo tu sis
Aeacidae similis, Vulcaniaque arma capessas,
Quam te Thersitae similem producat Achilles.
Et tamen, ut longe repetas longeque revolvas
Nomen, ab infami gentem deducis asylo.
Majorum primus quisquis fuit ille tuorum,
Aut pastor fuit, aut aliud, quod dicere nolo.

tius Cocles, Mucius, and Claelia. See Livy, 2. 10. 12, 13.

265. [*imperii fines Tiberinum*] Contrasted, in Juvenal's characteristic manner, with its present extent. The line has been supposed to refer to the Transtiberine land claimed by the Veientines, and for the restoration of which Porsena stipulated. See Livy, 2. 13. But this would have little force.

267. *matronis*] "by mothers to all time."

268. *legum prima securis*] "The first axe that fell at the *law's* bidding." It is opposed to the arbitrary executions during the regal period.

269. *Vulcania—capessas*] Patroclus had worn the arms of Achilles, and on his death under the walls of Troy, they were captured by Hector. Thetis accordingly paid a visit to Vulcan at his workshop, and procured her son a new set of armour. See Hom. Il. xviii. 369—xix. 13.

272. *revolvas*] See note on Sat. i. 5. 6. "Ut longe," "however far back."

273. *asylo*] "Deinde, ne vana urbis magnitudo esset (Romulus) . . . . locum qui nunc septus descendentibus inter duos lucos est, asylum aperit. Eo ex finitimis populis turba omnis sine discrimine liber an servus esset, avida novarum rerum perfugit." Livy, i. 8. Cf. Virg. Aen. viii. 342, 343, "lucum ingentem, quem Romulus acer Asylum Retulit."

275. *aut—nolo*] "Was either a shepherd, or something worse;" i. e. a refugee at the asylum. See last note. The shepherds of the district were the first followers of Romulus and Remus. See Livy, i. 4, "pastoribus rapta dividere . . . crescente in dies grege juvenum." The reticence in the "aliud quod dicere nolo" resembles that of the familiar phrase for 'fur;' 'homo trium literarum.'

SATIRA IX.

AN ILL-USED DEPENDANT.

What is the matter?

JUV. Scire velim, quare toties mihi, Naevole, tristis
Occurras, fronte obducta, ceu Marsya victus.
Non erat hac facie miserabilior Crepereius
Pollio, qui, triplicem usuram praestare paratus,
Circuit, et fatuos non invenit. Unde repente
Tot rugae? Certe modico contentus, agebas
Vernam equitem, conviva joco mordente facetus,
Et salibus vehemens intra pomoeria natis.

6, 7. *Crepereius Pollio*] Some spendthrift of the day.

7. *triplicem usuram*] "36 per cent." Lit. it is "thrice the usual interest." The latter was paid on the first of every month, and termed "asses usurae;" i. e. one 'as' per hundred per month, and therefore 12 'asses' per hundred in the twelvemonth, or our "twelve per cent." The ordinary term for the 'asses usurae' was 'centesima;' as at the above rate, an amount equal to the principal was paid in 100 months.

8. *fatuos non invenit*] "finds no fools to lend him the money."

9. *agebas*] "played the part of;" i. e. went as gay as.

10. *vernam equitem*] The 'vernae,' or slaves born in the house, were indulgently treated and impudent in proportion. See Hor. Epod. 2. 66, "Positosque vernas, ditis examen domus, Circum renidentes Lares." Cf. Sat. ii. 6. 66, "vernasque procaces Pasco libatis dapibus." Hence the term became synonymous with 'scurra,' a buffoon or parasite, in which sense it is used here. He was had out to dinner for the sake of his jests. Pollio appears to have been of an equestrian family.

11. *salibus—natis*] "bon-mots of the town." At Rome, as in the cities founded from it, there were two lines of inclosure; the 'agger' and the 'pomoerium.' The former was an earthwork raised for the military defence of the city. The 'pomoerium,' on the other hand, existed in theory only, and formed the religious boundary, within which alone the auspices could be taken previously to a general assuming the 'imperium.' See note on Sat. vi. 400.

The course of the 'pomoerium' was marked by stones, like our parish bounds, and no building was permitted within a certain distance on each side of it. Its line was ascer-

Omnia nunc contra : vultus gravis, horrida siccae
Silva comae, nullus tota nitor in cute, qualem
Praestabat calidi circumlita fascia visci.
Quid macies aegri veteris, quem tempore longo
Torret quarta dies olimque domestica febris ?
Deprendas animi tormenta latentis in aegro
Corpore, deprendas et gaudia : sumit utrumque
Inde habitum facies. Igitur flexisse videris
Propositum, et vitae contrarius ire priori.

A good grumble.

NAEV. Utile et hoc multis vitae genus : at mihi nullum
Inde operae pretium. Pingues aliquando lacernas,
Munimenta togae, duri crassique coloris,
Et male percussas textoris pectine Galli
Accipimus, tenue argentum venaeque secundae.
Dic, passer, cui tot montes, tot praedia servas
Appula, tot milvos intra tua pascua lassos?

tained in the first instance by ploughing round the city with a bullock and heifer yoked, and taking care that the sods fell inwards. The ridge thus formed was the 'murus;' and an imaginary line running behind it was the 'post murum,' contracted into 'pomoerium.' The object of adopting the inner line for the boundary instead of the 'murus' itself, was probably the same as that for which the Jewish criminal courts inflicted only the "forty stripes *save one*" instead of the forty prescribed by Deut. xxv. 3; viz. to avoid any accidental infringement of the limit.

The 'pomoerium' was from time to time extended with the growth of the city. There was no necessity indeed for this being done, as the 'agger' was never required to be identical with it, and there was no restriction on building outside the 'pomoerium,' at a certain distance. It became the practice however; and eventually the 'pomoerium' comprised the greater part of ancient Rome. The Aventine was not included until the reign of Claudius, probably owing to the sinister augury taken there by Remus. No one was competent to extend the 'pomoerium' unless he had increased the Roman territory by conquest.

14. *fascia*] bandage. Cf. Sat. vi. 263, and note.

ib. *visci*] tar; used to remove hair from the body. Pumice-stone was usually employed for this purpose, as also resin. Sat. viii. 114.

17. *quarta dies — febris*] i. e. (by hendiadys) "a quartan fever." "Olim domestica," *chronic;* lit. long since domesticated.

29. *munimenta*] scil. against the weather.

31. *tenue—secundae*] A piece of thin plate of inferior quality. So "vena" (metaphoricè), Sat. vii. 53.

54. *passer*] transl. "effeminate." It is addressed to the patron.

55. *tot—lassos*] The property was so extensive, that they got tired in flying over it. For "Appula" cf. Hor. Od. iii. 16. 26, "quicquid arat impiger Appulus." The sea-board of Southern Apulia was remarkable for its fertility.

Te Trifolinus ager fecundis vitibus implet,
Suspectumque jugum Cumis, et Gaurus inanis.
Nam quis plura linit victuro dolia musto ?
Quantum erat, exhausti lumbos donare clientis
Jugeribus paucis? Meliusne hic rusticus infans,
Cum matre et casulis et conlusore catello,
Cymbala pulsantis legatum fiet amici?
"Improbus es, quum poscis," ais. Sed pensio clamat,
Posce; sed appellat puer unicus, ut Polyphemi
Lata acies, per quam sollers evasit Ulixes.
Alter emendus erit; namque hic non sufficit: ambo
Pascendi. Quid agant bruma spirante? quid, oro,
Quid dicam scapulis puerorum Aquilone Decembri
Et pedibus? *Durate atque exspectate cicadas?*
"Not to be repeated on any account." Haec soli commissa tibi celare memento,
Et tacitus nostras intra te fige querelas.
Qui modo secretum commiserat, ardet et odit,
Tamquam prodiderim, quidquid scio. Sumere ferrum,
Fuste aperire caput, candelam apponere valvis

56. *Trifolinus ager*] This is said to have been near Naples. The "vina Trifolina" are mentioned also by Plin., who couples them with "plebeia." See Hist. Nat. xiv. 6. See also Mart. Ep. xiii. 114, "Non sum de primo, fateor, Trifolina Lyaeo" (sub. 'vitis'). The derivation of "trifolinus" from wine that ripens in three years (after the "third new leaf") seems fanciful.

57. *suspectum jugum Cumis*] "looked up to by." The promontory of Misenum is meant. Lucullus had a famous villa there, which afterwards became the property of Tiberius. For Gaurus see note on Sat. viii. 86. "Inanis" is "stripped for you of its vintage." Unless the word means "hollow," and refers to the evidently volcanic origin of the mountain.

58. *victuro*] "long-lived," i. e. that will bear keeping.

59. *lumbos donare*] transl. "recruit the energies."

60—62] "Is it well that your farmer's child here, with mother, cottages, and playmate dog, should fall as a legacy to your friend the cymbal player, instead of myself?" The ordinary detail of a farm-scene is used instead of the farm itself. The "cymbala pulsantis amici" is "the Gallus." See note on Sat. ii. 111. For "casulis" cf. Sat. xi. 153; xiv. 167. 179.

63. *pensio*] "rent-(day)."

64, 65. *puer — acies*] "My one slave, dear to me as Polyphemus' one eye to him."

65. *per quam*] "by *putting* out which."

69. *cicadas*] i. e. the summer.

93. *valvis*] *my* doors, i. e. set my house on fire.

Non dubitat. Nec contemnas aut despicias, quod
His opibus numquam cara est annona veneni.
Ergo occulta teges, ut curia Martis Athenis.
Secrets in great houses. Juv. O Corydon, Corydon, secretum divitis ullum
Esse putas? Servi ut taceant, jumenta loquentur,
Et canis, et postes, et marmora. Claude fenestras,
Vela tegant rimas, junge ostia, tollito lumen
E medio;—clamant omnes. Prope nemo recumbat:—
Quod tamen ad cantum galli facit ille secundi,
Proximus ante diem caupo sciet; audiet et, quae
Finxerunt pariter librarius, archimagiri,
Carptores. Quod enim dubitant componere crimen
In dominos, quoties rumoribus ulciscuntur
Baltea? Nec deerit, qui te per compita quaerat
Nolentem, et miseram vinosus inebriet aurem.
Illos ergo roges, quidquid paulo ante petebas
A nobis. Taceant illi: sed prodere malunt
Arcanum, quam subrepti potare Falerni,

100. *his—veneni*] "With his (the patron's) wealth, poison comes cheap." "Annona alicujus rei cara . . vilis est" is a frequent idiom. It means "the market," i. e. (market-price) "of it is high or low." Cf. Hor. Ep. i. 12. 24, "Vilis amicorum est annona, bonis ubi quid deest."

101. *curia Martis*] The Areopagus; so called because Ares was there brought to trial by Poseidon for the murder of his son Halirrhothius. "Ἀρεοπαγίτου στεγανώτερος" was a Greek proverb: see Hesych. στεγανώτερον, and note. It arose from their sitting with closed doors, and being sworn to secrecy.

103. *ut*] "even though."

106. *clamant omnes*] "Still each and every of these" (scil. "fenestrae, rimae, ostia") "find a voice."

107. *ad—secundi*] At day-break. The first cock-crowing was at midnight.

108. *caupo*] "eating-house keeper," and therefore also his guests.

103—110. *audiet—carptores*] "In fact, not only will he know what *has* occurred, but a great deal which hasn't;" mere inventions of the slaves. "Librarius," the "secretary." "Archimagirus," "head-cook." "Carptor," "carver." The functions of the latter, in Sat. v. 120, and xi. 136, are given to the 'structor,' or arranger of dishes.

112. *balteo*] The leather "balteus" (or "balteum") would be a handy implement for chastising the slaves.

112, 113.] "Or there will be some drunken slave, who will fasten upon a man, and tell all about it." "Inebriet," stupify with his talking. "Te:" not addressed to Naevolus, but used generally for any passer-by.

114. *Illos*] the slaves.

114, 115. *quidquid—a nobis*] i. e. the request in l. 93, 94.

Pro populo faciens quantum Laufella bibebat.
Vivendum recte est, cum propter plurima, tum de his
Praecipue causis, ut linguas mancipiorum
Contemnas: nam lingua mali pars maxima servi.
Deterior tamen hic, qui liber non erit illis
Quorum animas et farre suo custodit et aere.
NAEV. Idcirco ut possim linguam contemnere servi,
Utile consilium modo, sed commune, dedisti:
Nunc mihi quid suades post damnum temporis et spes
Deceptas? Festinat enim decurrere velox
Flosculus, angustae miseraeque brevissima vitae
Portio: dum bibimus, dum serta, unguenta, puellas
Poscimus, obrepit non intellecta senectus.
Modest hopes unrealized.
O parvi nostrique Lares, quos thure minuto
Aut farre et tenui soleo exornare corona,
Quando ego figam aliquid, quo sit mihi tuta senectus
A tegete et baculo? viginti millia fenus
Pigneribus positis, argenti vascula puri,
Sed quae Fabricius censor notet, et duo fortes

117. *Laufella*] some drunken priestess. "Saufeia" is another reading.

ib. *faciens*] Like the Greek ποιεῖν or ῥέζειν. "Sacrificing."

121, 122.] "Although, bad as the slaves may be, the master, who thus lives in servitude to them, is worse." "Illis," i. e. "ab illis;" as "liber metu, cura." "Illis—aere" is of course a periphrasis for "his slaves."

124. *modo*] "just now."

137. *nostrique*] opp. to the patron's house.

139. *figam*] "make sure of;" lit. strike down, like an animal of chase.

140. *tegete*] See Sat. v. 8, and note. "Baculo," the mendicant's staff.

140, 141. *viginti—positis*] "twenty thousand sesterces income" (lit. interest) "on good security." See note on Sat. i. 106, and on l. 7 of this Satire.

141. *puri*] 'plain,' as in Sat. x. 19. It is opposed to 'argentum asperum' (Sat. xiv. 62);—plate chased or embossed.

142. *Fabricius censor*] This was the famous Luscinus C. Fabricius, who commanded in the war against Pyrrhus. In his censorship, B.C. 275. he expelled from the senate P. Cornelius Rufinus, for possessing ten pounds of silver plate. "Notet," in this line, was the technical term for this; see note on Sat. iv. 12. In aftertimes Fabricius was spoken of as the type of the old republican character.

142—144.] "Two strong slaves

De grege Moesorum, qui me cervice locata
Securum jubeant clamoso insistere Circo.
Sit mihi praeterea curvus caelator, et alter,
Qui multas facies pingat cito. Sufficient haec,
Quando ego pauper ero. Votum miserabile, nec spes
His saltem: nam, quum pro me Fortuna rogatur,
Affigit ceras illa de nave petitas,
Quae Siculos cantus effugit remige surdo.

to carry my litter to the Circus." The slaves are "Moesians" here, as "Liburnians" Sat. iii. 240, and "Medians" Sat. vii. 132.

143. *locata*] adjusted to the poles of the litter.

144. *clamoso—Circo*] So "*rauco*," Sat. viii. 59. See note there.

145, 146. *caelator—alter, qui—pingat*] In addition to the usual domestic offices, slaves at Rome were employed as artisans and mechanics, like domestic servants in India. In wealthy families, they also practised some departments of art, as painting and silver-chasing.

ib. *curvus*] with being kept at work.

146, 147. *sufficient—ero*] Of course ironical. The establishment he stipulates for is a fairly luxurious one.

148. *saltem*] "even." "His" is for "horum," unless "frui" is understood.

149, 150. *illa—nave*] that of Ulysses. See Hom. Od. xii. 165—177. For "ceras" see l. 173 seqq. ἐγὼ κηροῖο μέγαν τροχὸν ὀξεῖ χαλκῷ Γυτθὰ διατμήξας χερσὶ στιβαρῇσι πιέζευν . . . . ἐξείης δ' ἑτάροισιν ἐπ' οὔατα πᾶσιν ἄλειψα.

Liber Quartus.

SATIRA X.

HUMAN WISHES.

Their objects and results.

Omnibus in terris, quae sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona atque illis multum diversa, remota
Erroris nebula. Quid enim ratione timemus
Aut cupimus? quid tam dextro pede concipis, ut te
Conatus non poeniteat votique peracti? 6
Evertere domos totas optantibus ipsis
Di faciles. Nocitura toga, nocitura petuntur
Militia. Torrens dicendi copia multis
Et sua mortifera est facundia. Viribus ille 10
Confisus periit admirandisque lacertis.

Wealth.

Sed plures nimiā congesta pecunia curā
Strangulat, et cuncta exsuperans patrimonia census,
Quanto delphinis balaena Britannica major.
Temporibus diris igitur jussuque Neronis 15
Longinum et magnos Senecae praedivitis hortos

4. *ratione*] "according to reason."

5, 6. *quid—peracti*] "What petition do you ever frame so auspiciously, that you have not to repent of your act, and offered vow?" "Concipere" and "peragere" are the technical terms for a set form of prayer. "Dextro pede" is unusual, except with verbs of motion, but was perhaps suggested by Virgil's "dexter adi pede sacra secundo," Aen. viii. 302.

7. *optantibus ipsis*] "at their own request;" i. e. by granting what they ask . . .

8. *toga*] Note on Sat. xvi. 8.

10. *ille*] Probably Milon, the famous athlete of Crotona. His strength was immense, and led to his death, by his attempting, in old age, to force asunder the partially-cleft trunk of a tree. It closed upon him, and wedged him in, until he was devoured by wolves. Milon flourished B.C. 511.

13. *census*] See note on Sat. i. 60.

14. *Britannica*] i. e. of the North Sea.

16. *Longinum*] Cassius Longinus, a famous jurist in the reigns of

Clausit et egregias Lateranorum obsidet aedes
Tota cohors: rarus venit in coenacula miles.
Pauca licet portes argenti vascula puri,
Nocte iter ingressus gladium contumque timebis,
Et motae ad lunam trepidabis arundinis umbram;
Cantabit vacuus coram latrone viator.
Prima fere vota et cunctis notissima templis
Divitiae, crescant ut opes, ut maxima toto
Nostra sit arca foro. Sed nulla aconita bibuntur
Fictilibus. Tunc illa time, quum pocula sumes
Gemmata, et lato Setinum ardebit in auro.
Jamne igitur laudas, quod de sapientibus alter
Ridebat, quoties a limine moverat unum
Protuleratque pedem, flebat contrarius alter?
Sed facilis cuivis rigidi censura cachinni:
Mirandum est, unde ille oculis suffecerit humor.
Perpetuo risu pulmonem agitare solebat
Democritus, quamquam non essent urbibus illis

Claudius and Nero. He was exiled by the latter, on account of the influence he had acquired by his large fortune. Longinus was recalled from banishment by Vespasian.

ib. *Senecae*] The well-known philosopher and dramatist, put to death by Nero, who had been his pupil. His wealth was enormous, and no doubt contributed to his fate. The immediate cause, however, was a charge of his having been concerned in Piso's unsuccessful conspiracy against Nero, A.D. 65. Seneca was allowed to open his own veins, and his wife Paullina did the same. The philosopher's blood flowed slowly, and his torture was extreme. After taking hemlock ineffectually, he entered a bath to accelerate his death, and was finally suffocated in a vapour-stove. Paullina recovered.

17. *Lateranorum*] *Plautius* Lateranus joined in the unsuccessful conspiracy against Nero, A.D. 65, and was executed by that emperor's order.

18. *coenacula*] Note on Sat. vii. 118, 'scalarum.'

19. *puri argenti*] See note on Sat. ix. 141.

25. *nostra—foro*] The "arca" (strong-box) would be that of the bankers, or 'argentarii.' Their place of business was in the porticoes which surrounded the *forum*.

26. *fictilibus*] sub. "vasibus."

27. *Setinum*] See note on Sat. v. 34.

28. *jamne igitur*] "Do you not then?"

28—30. *alter—alter*] Democritus is the well-known philosopher of Abdera (born B.C. 460), and Heracleitus, an Ephesian philosopher, who flourished about B.C. 513. Democritus took as cheerful a view of human errors as Heracleitus did the reverse. Hence the former became proverbial as the "laughing," the latter as the "crying," philosopher.

31, 32.] "Not indeed that the former was surprising. The satire of a laugh was easy enough; but it is wonderful where Heracleitus could have found his tears." "Rigidi," "reproving."

Praetexta et trabeae, fasces, lectica, tribunal.
Quid, si vidisset Praetorem in curribus altis
Exstantem, et medii sublimem[in]pulvere Circi,
In tunica Jovis, et pictae Sarrana ferentem
Ex humeris aulaea togae, magnaeque coronae
Tantum orbem, quanto cervix non sufficit ulla?
Quippe tenet sudans hanc publicus, et, sibi Consul
Ne placeat, curru servus portatur eodem.
Da nunc et volucrem, sceptro quae surgit eburno,
Illinc cornicines, hinc praecedentia longi
Agminis officia et niveos ad frena Quirites,
Defossa in loculis quos sportula fecit amicos.
Tunc quoque materiam risus invenit ad omnes
Occursus hominum, cujus prudentia monstrat,

35. *praetexta — trabeae — lectica*] See notes on Sat. i. 78; viii. 259; and i. 32.

ib. *tribunal*] The praetor's seat for administering justice. See note on Sat. iii. 213. It was erected at one end of the 'basilica,' or "law-court." There were several of these 'basilicae' in Rome, and their size was considerable. On the establishment of Christianity the 'basilicae' were mostly converted into churches, the altar being placed where the 'tribunal' previously stood.

36—46.] "What would he have said if he had seen the praetor presiding at the Circensian games?" See note on Sat. iii. 223; vii. 87. The praetor rode in procession to the Circus Maximus, and afterwards presided at the chariot races. See note on Sat. iii. 223. The description here (from "praecedentia," l. 44) seems to apply to the former part of the ceremony, viz. *the procession*. In Sat. xi. 191—193 it is probably the *races* at which the praetor is presiding.

38. *tunica Jovis*] This was kept in the Capitol, and used only on state occasions.

ib. *Sarrana*] i.e. Tyrian. "Sarra" was the ancient name of Tyre.

39. *aulaea togae*] "*curtains* of his toga," which was probably of great size. "Aulaea" means usually the 'siparium' in the theatre. See Sat. viii. 186, and note. The term, however, is also used for hangings in a private house. They caused the accident at the dinner of Nasidienus, Hor. Sat. ii. 8, 54, "Interea suspensa graves aulaea ruinas In patinam fecere."

41. *tenet*] Above the praetor's head.

41, 42. *publicus—servus*] A large body of slaves belonged to the state, and were hence called "publici servi;" as 'publicus ager' means the state lands. They were employed in the care of the public buildings, as attendants on the magistrates (and priests), executioners, and jailors, and in similar capacities. These "publici servi" were better treated than those who were in the hands of private proprietors.

41. *Consul*] i.e. the praetor. The terms were originally identical.

45. *niveos*] with whitened togas. So Hor. Sat. ii. 2. 60, "natales, aliosve dierum Festos *albatus* celebret."

46. *sportula*] See Sat. i. 95, and note.

ib. *defossa in loculis*] "interred in his cupboards." It was as hard to get at as buried treasure.

47, 48. *invenit*] scil. Democritus.

Summos posse viros et magna exempla daturos
Vervecum in patria crassoque sub aëre nasci.
Ridebat curas, nec non et gaudia vulgi,
Interdum et lacrumas, quum Fortunae ipse minaci
Mandaret laqueum, mediumque ostenderet unguem.
aut ut — Ergo supervacua aut perniciosa petuntur,
Propter quae fas est genua incerare deorum.?
Power. Quosdam praecipitat subjecta potentia magnae
Invidiae; mergit longa atque insignis honorum
Pagina; descendunt statuae restemque sequuntur.
Ipsas deinde rotas bigarum impacta securis
Caedit, et immeritis franguntur crura caballis.
strident — Jam stridunt ignes, jam follibus atque caminis
Ardet adoratum populo caput, et crepat ingens
Sejanus: deinde ex facie toto orbe secunda

50. *vervecum—nasci*] i. e. even at Abdera, the natives of which were notoriously dull. See Mart. Ep. x. 25. 4, "Abderitanae pectora plebis habes." "Vervecum in patria" is used because Thrace, in which Abdera was situated, was principally a pastoral country, its hilly character adapting it for sheep-walks. There is of course, too, a reference to the stupidity of a wether; cf. our "mutton-head."

53. *mandaret laqueum*] "Bade her go and be hanged."

ib. *mediumque — unguem*] i. e. 'digitum.' To point the middle finger ("infamis digitus," Pers. ii. 33) was a mode of insult.

55. *genua incerare deorum*] Votaries wrote out their prayers, and hung them on the knees of the images. "Incerare" is used because the writing was on waxen tablets. See note on Sat. i. 63.

58. *pagina*] The scroll containing the 'tituli' of the ancestral 'imagines.' See note on Sat. v. 110.

59, 60. *bigarum—caballis*] The triumphal chariot and horses on which the statue was seated.

63. *Sejanus*] The minister of Tiberius, over whom he had acquired a complete ascendancy. During the time Sejanus was in power, his favour at court, and influence in all departments of the state, made his position that of an eastern vizier. This was especially the case after he obtained the command of the Praetorian guard, whom he quartered in one body just outside the city, and thus kept it in military terror. See note on l. 94, 95 post.

After some years, Tiberius began to suspect that his minister was aiming at the supreme power himself, and determined on his ruin accordingly. Sejanus was amused by promises of marrying Livia (the sister of Germanicus), and being elevated to the joint tribunate with the emperor, both of which had formed part of his schemes. When the time appeared ripe for striking a blow, Macro was sent to Rome for that purpose, the emperor himself remaining in his retirement at Capreae; see l. 71, 73. Macro deprived Sejanus of his command, and at the same time produced to the senate a letter, which, although obscurely worded, implied that Tiberius wished to be protected from his minister. See l. 71, 72; and cf. l. 84, 85, "poenas exigat . . . Ut male defensus." The intimation was acted upon; Sejanus was exe-

Fiunt urceoli, pelves, sartago, patellae. *patellae*
Pone domi lauros, duc in Capitolia magnum
Cretatumque bovem : Sejanus ducitur unco
Spectandus : gaudent omnes. *Quae labra, quis illi*
Vultus erat! Numquam, si quid mihi credis, amavi
Hunc hominem. Sed quo cecidit sub crimine? Quisnam
Delator? Quibus indiciis? quo teste probavit?
" Nil horum : verbosa et grandis epistola venit
A Capreis." *Bene habet; nil plus interrogo.* Sed quid
Turba Remi? Sequitur Fortunam, ut semper, et odit
Damnatos. Idem populus, si Nursia Tusco *Nortia*
Favisset, si oppressa foret secura senectus
Principis, hac ipsa Sejanum diceret hora
Augustum.—(Jam pridem, ex quo suffragia nulli
effudit Vendimus, effugit curas. Nam qui dabat olim
Imperium, fasces, legiones, omnia, nunc se

cuted forthwith, and his body dragged through the streets, and at last thrown into the Tiber. Hence "ducitur unco," l. 66, 67; and "jacet in ripa," l. 86. Many of his adherents perished at the same time (l. 81, 82). The story is told with great power by Tacitus, Ann. iv. 1.

63, 64. *ex facie—patellae*] The bronze of his statues is melted down for kitchen utensils. See Lat. Dict. for "urceoli" and "sartago."

ib. *toto orbe secunda*] i. e. second only to the emperor.

67—72.] The exclamations of the populace.

66. *cretatumque*] Probably merely "white," like 'niveum.' See Virg. Georg. ii. 146—148 :

"Hinc albi, Clitumne, greges, et maxima taurus
Victima, saepe tuo perfusi flumine sacro,
Romanos ad templa deum duxere triumphos."

70. *probavit*] scil. "delator."

71, 72. *verbosa—Capreis*] See note on l. 63 above. For a description of Capreae, see Macleane ad loc.

74. *Tusco*] "her Tuscan :" i. e. Sejanus. "Nursia" was an Etruscan goddess, and had a temple at Volsinii, where Sejanus was born. See Livy vii. 3, "Volsiniis quoque clavos indices numeri annorum fixos in templo Nortiae Etruscae Deae comparere . . . Cincius affirmat."

76. *hac ipsa*] "*that very*;" i. e. the moment he had dispatched Tiberius. "Diceret Augustum :" "would have proclaimed him emperor." Augustus was an usual imperial title. Cf. Sat. vi. 118.

77—81.] "For now-a-days we have no political interest beyond that in a change of masters."

77, 78. *ex quo—vendimus*] i. e. since the overthrow of the republics, in which the people elected to the state offices. "Nulli vendimus," humorously for 'non exercemus.'

78. *effugit—qui dabat*] scil. "populus."

Continet, atque duas tantum res anxius optat,
Panem et Circenses.) "Perituros audio multos."
Nil dubium ; magna est fornacula. "Pallidulus mî
Brutidius meus ad Martis fuit obvius aram.
Quam timeo, victus ne poenas exigat Ajax,
Ut male defensus! Curramus praecipites, et,
Dum jacet in ripa, calcemus Caesaris hostem.
Sed videant servi, ne quis neget, et pavidum in jus
Cervice astricta dominum trahat." Hi sermones
Tunc de Sejano, secreta haec murmura vulgi.
Visne salutari, sicut Sejanus? habere summas
Tantumdem? atque illi sellas donare curules,
Illum exercitibus praeponere? tutor haberi
Principis, angusta Caprearum in rupe sedentis
Cum grege Chaldaeo? vis certè pila, cohortes,
Egregios equites, et castra domestica? Quidni

80. *duas res optat*] "has but two wants."

81. *panem*] There is no reason for supposing that this refers to the public distribution mentioned in the note to Sat. vii. 174. It is merely specified as a necessary of life, and so humorously coupled with "Circenses."

ib. *Circenses*] sub. "ludos." See note on Sat. iii. 223.

ib. *perituros*] Be put to death with Sejanus.

81—88. *perituros—trahat*] A dialogue between two citizens.

82. *magna est fornacula*] "that oven will bake more than one loaf;" i.e. his fall will involve that of others.

83. *Brutidius*] Probably Brutidius Niger, who had been aedile A.D. 22.

84, 85. *victus—defensus*] "Lest this worsted Ajax may make us suffer, as though his interests had been ill-protected;"—"victus" and "defensus" (i. e. by his counsel) being properly used of a worsted *litigant*. This refers to the letter of Tiberius, in which he intimated his wish to be protected against Sejanus. See on l. 63. The speaker fears the emperor may avenge himself on the citizens, as Ajax did on the sheep in the Greek camp. The story is well known from the tragedy of Sophocles; see Aj. 296—303.

86. *in ripa*] See note on l. 63.

87, 88.] "But be sure that our slaves see us do it, lest some one of them deny the fact, and accuse us." Political charges were constantly brought by slaves against their masters, who lived in much dread of them on this account.

88. *hi*] "the above are."

91. *sellas—curules*] i. e. a curule magistracy. See note on Sat. v. 110.

93. *cum grege Chaldaeo*] Tiberius was addicted to astrology, which he had studied under Thrasyllus at Rhodes; he predicted that Galba would be emperor. "Et tu, Galba, quandoque degustabis imperium," Tac. Ann. 6. 20 fin.

94, 95. *vis certè — domestica*] "Certainly you would like to have at your disposal the 'primipilatus' and command of cohorts, the select knights, and the home camp." In other words, "you would like to

Haec cupias ?—Et qui nolunt occidere quemquam,
Posse volunt. Sed quae praeclara et prospera tanti,

have the army entirely under your command." This would of course be a chief engine of power to an ambitious man, and as such Sejanus had used it. See note on l. 63 above. That this is the general meaning of the passage it seems impossible to doubt. The usual explanation given is, "you would like to receive these appointments yourself." But this does not agree with the context; besides which, "vis egregios equites" could not, by any violence of construction, be taken to mean, "you would wish to be an 'egregius eques' yourself." It is clear, therefore, that the meaning is not "preferment," but "patronage." On the other hand, it seems also clear that the patronage here referred to is confined to *military* appointments. Its possession is also viewed not in the aspect familiar to us, but as a means of acquiring absolute power in the state; such as the command of a military force quartered in the capital cannot fail to give. See l. 96, 97, "Et qui nolunt occidere quemquam Posse volunt." See also the earlier part of this note, and note on l. 63 above.

Assuming, therefore, the above as the general meaning of the passage, the explanation of the particular terms used will be as follows:—

(1) "Pila." The 'primipilatus' is meant. 'Primipilus' was the name given under the Republic to the first centurion of the first maniple of the 'triarii.' The Roman army was at that time arranged in three lines. The 'hastati' and 'principes' formed the two front lines, and the 'triarii' the third. The latter were a reserve of veteran soldiers, each of whom carried two 'pila' or javelins, leading to the name 'primipilus' above, and to the use of 'pila' here for the appointment itself. For the same reason the 'hastati' and 'principes,' who formed the two front lines, were collectively termed 'antepilani.'

In the decline of the Republic this arrangement fell into disuse, and the legions were divided into ten cohorts, each containing three maniples, and each maniple containing two centuries. The entire legion, therefore, now consisted of thirty maniples and sixty centuries. The name 'primipilus,' however, was still retained, and was applied perhaps to the first centurion of the first cohort, or 'cohors milliaria.'

The 'primipilus,' both under the Republic and Empire, had charge of the eagle of the legion. See Sat. xiv. 197, and note on Sat. ii. 101. He was also an ex officio member of the general's council; and retired 'primipili' had a rank, that of 'primipilaris,' just as those who had served the office of consul ranked as 'consulares.' From the lucrative character of the appointment it is called (Sat. xiv. 197) "*locupletem* aquilam."

It should be observed that 'primus pilus' was properly the first maniple of the 'triarii' itself. So that 'primipilus' is really an inaccurate expression for 'primi pili centurio.'

(2) "Cohortes." The appointment of 'praefectus cohortis' is meant. See note on Sat. vii. 92.

The above terms, "pila" and "cohortes," refer, it will be seen, to military *appointments*. In those which follow in l. 95, the "egregios equites" and "castra domestica," the sense rather changes, and the meaning is, "you would like to have these bodies subservient to you." The same English verb will, however, serve for both lines,—"have the disposal of."

(3) 'Egregios equites.' "The select knights." This is usually taken to mean the 'illustres (or 'splendidi') equites' of Tac. Ann. xv. 4: see the note of Lipsius there. This, however, can hardly be correct. It

Ut rebus laetis par sit mensura malorum ?
Hujus, qui trahitur, praetextam sumere mavis,

is clear that the present passage refers exclusively to military appointments, while these 'illustres equites' were a purely civil body, and eligible to no office in the army. Indeed it may be doubted whether, at the date of this Satire, they had not ceased to exist as a distinct class. The "equites" here meant are, it is submitted, the 'equites equo publico,' or strictly military knights. This latter class had been restored some years previously, and the army was now mainly officered from them; see Suet. Claud. 25. It is, perhaps, an allowable conjecture that they had at this date succeeded also to the name of 'illustres equites,' with which 'egregii' here would be identical.

A few words should be added as to this application of the term 'equites' to two distinct bodies, one military and the other civil. The former was the original meaning, the 'equites' being at first, as the name implies, merely the cavalry of the Roman army. In the Servian constitution they formed the eighteen "*equestrian centuries*," and were provided with a horse at the public expense; hence called 'equites equo publico.' During the siege of Veii, however, a change took place in this latter respect, and, in addition to the 'equites equo publico,' the centuries now comprised other knights, who served with their own horses. Later in the Republic a still further change took place. The 'equites,' although still existing in name, no longer served with the army, the cavalry being drawn exclusively from the contingent furnished by the allied states. Under the empire, however, as above noticed, this was again reversed. The 'equites equo publico' were now restored to actual service, and formed a highly honourable body in the state, from which the officers of the 'cohortes' and 'alae,' and the military tribunes, were chosen, as well as the principal magistrates.

The application of the term 'equites' to a purely civil body commenced during the period above referred to, when the *military* service of the knights was in abeyance. By the Lex Sempronia, B.C. 123, a new order in the state was created, comprising all those who had a census of 400 sestertia, without reference to any other qualification. See note on Sat. iii. 154. This was the well-known 'equestris ordo,' and in popular language soon became termed the 'equites,' to the exclusion for the time of the proper meaning of the word;—thus in Cicero throughout. For many years the 'equestris ordo,' or civil 'equites,' formed a highly influential body in the state. By the Lex Sempronia the 'judices' were chosen from them (see note on Sat. iii. 213; vii. 116); and after the alteration made in this respect by Sulla and the Lex Aurelia, B.C. 70, their position was still maintained by the 'publicani,' or farmers of the public taxes, who were usually 'equites.' The Lex Roscia Othonis assigning them the first fourteen seats in the theatre behind the orchestra, has been already noticed. See note on Sat. iii. 154. By degrees, however, the order became lowered by the admission of persons possessed of the required fortune, but of obscure birth; see Sat. iii. 154—159 Augustus endeavoured to restore it by the formation of the élite class above referred to, the 'illustres' or 'splendidi equites.' This was an upper class within the 'ordo,' composed of those who had a senatorial fortune, and whom Augustus, therefore, allowed to wear the 'laticlave,' which was the distinctive badge of the senate. Hence they are also called 'equites laticlavii.' The attempt, however, seems to have wholly failed,

An Fidenarum Gabiorumque esse potestas,
Et de mensura jus dicere, vasa minora
Frangere, pannosus vacuis aedilis Ulubris?
Ergo quid optandum foret, ignorasse fateris
Sejanum: nam qui nimios optabat honores
Et nimias poscebat opes, numerosa parabat
Excelsae turris tabulata, unde altior esset
Casus et impulsae praeceps immane ruinae.
Quid Crassos, quid Pompeios evertit? et illum,
Ad sua qui domitos deduxit flagra Quirites?

and under the later empire the 'equites,' as a civil body, sank into complete insignificance.

(4) The 'castra domestica,' i. e. the Praetorian guard. Originally this consisted of one cohort only, and formed the body-guard of the consul or praetor (the terms being then identical) when on actual service. It was accordingly termed the 'praetoria cohors.' Augustus increased the number of cohorts in the guard to nine, and formed them into a separate force, part of which was always stationed in the capital. By the advice of Sejanus, Tiberius collected the whole force in Rome, and stationed it in a permanent camp near the 'agger' of Servius Tullius; hence the phrase here "castra domestica." The number of cohorts was afterwards raised by Vitellius to sixteen. The term for the guard under the empire was 'praetoriani,' or 'praetoriae cohortes,' and their commander was 'praefectus praetoris.' The post was one of great influence, and was held by Sejanus himself. See note on l. 63 above. The reference in this passage, however, is not so much to the appointment to this post as to the influence acquired by having the guard itself at the minister's disposition. See the earlier part of this note.

96. *et, qui*] "even those who."

97, 98.] "But can any prosperity compensate for a reverse of equal magnitude?" "Ut—par sit mensura:" "that you should have to undergo" . . .

99. *hujus*] scil. of Sejanus. For "praetextam" see note on Sat. i. 77, 78.

100. *potestas*] "A magistrate;"—a familiar instance of the use of the 'abstract' for the 'concrete.' The first sense of the word is "constituted authority." From this it comes to mean specifically "a magistracy," and hence "the person invested with it." It has formed the Italian 'podesta,' which in the same way means "a magistrate." 'Fiden. Gabiorum:' see note on Sat. vi. 56.

101. *vasa minora*] "short measures." To break these was one of the aedile's duties.

102. *Ulubris*] A town of the same class as Gabii. See Hor. Ep. i. 11. 30: "Quod petis hic est. Est Ulubris, animus si te non deficit aequus." The "aedile" in a country-town would be little more than a police-serjeant, and, at Ulubrae, probably ragged enough. Hence "pannosus" here.

105—107.] See Hor. Od. ii. 10. 10, "celsae graviore casu Decidunt turres." "Praeceps" is used as a substantive, "downfall." Cf. Sat. i. 149.

108. *Crassos—Pompeios*] Plurals used for singulars. By "Crassos" is meant Licinius Crassus, the (so-called) triumvir, who was defeated and killed by the Parthians at the battle of Carrhae, B.C. 55. For the fate of Pompey see l. 285, 286, and note.

109, 110. *illum—Quirites*] i. e. Julius Caesar.

Summus nempe locus, nulla non arte petitus,
Magnaque numinibus vota exaudita malignis.
Ad generum Cereris sine caede et vulnere pauci
Descendunt reges, et sicca morte tyranni.
Eloquium ac famam Demosthenis aut Ciceronis
Incipit optare, et totis Quinquatribus optat,
Quisquis adhuc uno partam colit asse Minervam,
Quem sequitur custos angustae vernula capsae.
Eloquio sed uterque perît orator: utrumque
Largus et exundans leto dedit ingenii fons.
Ingenio manus est et cervix caesa; nec umquam
Sanguine causidici maduerunt rostra pusilli.
O fortunatam natam me consule Romam!
Antoni gladios potuit contemnere, si sic
Omnia dixisset. Ridenda poemata malo,

112. *generum Cereris*] Pluto, who wedded her daughter Proserpine.

113. *sicca morte*] i. e. 'incruenta.' "Et" has the effect of repeating the "pauci descendunt" from the preceding clause.

115. *Quinquatribus*] The festival of Minerva at Rome bore this name. It was so called from the "*quinque* dies" of the festival, which was kept on the 19th March, and four following days; or more probably because the 19th was the fifth day after the Ides. The rhetoric master's fee (Sat. vii. 157) was paid at this festival; and it would of course be a suitable time to petition for the special gifts of the goddess.

116. *quisquis—Minervam*] i. e. "the merest lad who still pays but an 'as' for his schooling."

117. *custos—capsae*] the "capsarius:" a small slave, who attended the pupil to school, carrying his books. The latter were rolled up and put in a case ("capsa"), from which the name was derived. See note on Sat. i. 5, 6. The slave would usually be one of the petted 'vernae,' or slaves born in the house; see on Sat. ix. 10. "Vernula" is nom. to "sequitur," and "custos" in apposition to it.

120—126.] The fate of Cicero.

120. *manus—caesa*] Cicero was one of the earliest victims to the 'proscription' commenced by the triumvirs, Antony, Lepidus, and Augustus. See note on Sat. ii. 28. His twelve Philippics against Antony, although models of eloquence (see l. 125, 126), naturally excited the animosity of their object. Cicero was at his Tusculan villa when the list of the "proscribed" was made out. He attempted to escape by sea, but was compelled by stress of weather to land at Formiae, where he was overtaken by the executioners. His head and hands were cut off, and nailed to the 'rostra' in the Forum.

121. *pusilli*] inferior.

122.] The line here quoted is from a poem of Cicero's, "De meis temporibus."

122—124.] "Had Cicero been as bad an orator as he was poet, he would have escaped assassination." Cicero's poetry was severely handled by ancient writers. See Quintilian, ix. 4. 41, where this unhappy line, "O fortunatam natam," &c., is cited to enforce the warning, "Videndum ne syllabae verbi prioris ultimae sint primae sequentis." So too Martial, Ep. 2. 89. 3, 4, "Carmina quod

Quam te conspicuae, divina Philippica, famae,
Volveris a prima quae proxima. Saevus et illum
Exitus eripuit, quem mirabantur Athenae
Torrentem, et pleni moderantem frena theatri.
Dis ille adversis genitus fatoque sinistro,
Quem pater, ardentis massae fuligine lippus,
A carbone et forcipibus, gladiosque parante
Incude, et lŭteo Vulcano ad rhetora misit.
Bellorum exuviae, truncis affixa tropaeis
Lorica, et fracta de casside buccula pendens,
Et curtum temone jugum, victaeque triremis
Aplustre, et summo tristis captivus in arcu,
Humanis majora bonis creduntur: ad haec se
Romanus Graiusque ac barbarus endoperator

Military fame.

scribis Musis et Apolline nullo Laudari debes; hoc Ciceronis habes." His own contemporaries were equally hard upon his poetical attempts, and made Cicero very angry. See Cic. in Pison. 29 extr. 30: "Scire cupio, quid tandem isto in versu reprehendas, 'cedant arma togae?' . . . At in altero illo, inquit, haeres, 'Concedat laurea linguae,'" &c. This line, "Cedant arma togae," "concedat laurea linguae," is also from the poem "De meis temporibus."

126. *volveris — proxima*] The well-known Philippica *secunda*. It is the most masterly of all the speeches against Antony. See note on l. 120 above. For "volveris" see note on Sat. i. 5, 6.

126—132.] The fate of Demosthenes. After the death of Alexander, Demosthenes succeeded in forming a general confederacy under the Athenians against the Macedonian power. After the battle of Cranon however (B.C. 322) the alliance fell to pieces, and Antipater marched against Athens, and demanded the surrender of Demosthenes. The latter had fled to the temple of Poseidon at Calauria; but finding that he was to be given up to Antipater, destroyed himself by poison; the "saevus—exitus" of l. 126, 127.

128. *theatri*] After the theatre of Dionysus was built, B.C. 340, the ἐκκλησία was held there instead of in the Pnyx. But perhaps "theatrum" is used only in its secondary meaning of "an assembly." So Cic. de Divin. i. 28: "magnificentissimum senatus-consultum frequentissimo theatro incredibili clamore et plausu comprobatum."

130—132.] The father of Demosthenes was a sword-cutler.

133. *truncis*] (adjective) "headless." The "tropaeum" was originally formed on the field of battle, by pollarding a tree, and suspending the spoils from it. So Virg. Aen. xi. 5—8: "Ingentem quercum decisis undique ramis Constituit tumulo fulgentiaque induit arma, Mezenti ducis exuvias, tibi, magne, tropaeum, Armipotens." The shape thus given was always retained by the "tropaeum."

135. *curtum temone*] i. e. 'carens.' "Docked of."

136. *arcu*] scil. 'triumphali:' such as that of Titus at Rome.

ib. *tristis captivus*] The bas-relief on the upper part of the arch represented the victor treading the defeated army under foot.

138. *endoperator*] Sat. iv. 29, and note.

Erexit : causas discriminis atque laboris
Inde habuit.—(Tanto major famae sitis est, quam
Virtutis ; quis enim virtutem amplectitur ipsam,
Praemia si tollas ?)—Patriam tamen obruit olim
Gloria paucorum, et laudis titulique cupido,
Haesuri saxis cinerum custodibus, ad quae
Discutienda valent sterilis mala robora ficus ;
Quandoquidem data sunt ipsis quoque fata sepulcris.
Expende Hannibalem: quot libras in duce summo
Invenies? Hic est, quem non capit Africa, Mauro
Percussa Oceano, Niloque admota tepenti,
Rursus ad Aethiopum populos, altosque elephantos.
Additur imperiis Hispania : Pyrenaeum
Transilit. Opposuit natura Alpemque nivemque :
Diducit scopulos, et montem rumpit aceto.
Jam tenet Italiam : tamen ultra pergere tendit.
Actum, inquit, *nihil est, nisi Poeno milite portas*
Frangimus, et media vexillum pono Subura.
O qualis facies et quali digna tabella,
Quum Gaetula ducem portaret belua luscum !
Exitus ergo quis est ? O gloria ! vincitur idem

139. *erexit*] The Gr. aorist use of the perfect. "Hath ever . . ."

142—146.] "And yet, universal as this love of military fame is" (continuing the thought from "causas—inde habuit," l. 140, 141), "it has sacrificed the state to the ambition of a few, and to an object of short-lived duration."

143. *tituli*] See Sat. viii. 241 and note.

144. *ad quae*] sub. "tamen."

147. *Hannibalem*] i. e. his ashes. So that "expende" is in its literal sig. "weigh out."

150. *rursus*] Here an adverb of *place*.

151. *additur—Hispania*] By the taking of Saguntum, B.C. 219. The crossing the Pyrenees was in the year following.

153. *rumpit aceto*] Livy, xxi. 37, "Struem ingentem lignorum . . . . succendunt, ardentiaque saxa infuso aceto putrefaciunt."

156. *Subura*] Sat. iii. 5, and note.

157, 158.] See Livy xxii. 2 fin., "Ipse Hannibal, aeger oculis ex verna primum intemperie variante calores frigoraque, elephanto vectus—tandem altero oculo capitur." The 'elephanto' is the "Gaetula belua" here.

159—166.] After the defeat of Zama, Hannibal's influence gradually declined at Carthage. Finding that he would be given up to the Romans, Hannibal fled to the court of Antiochus, who gave him the command of a naval force. After the defeat of Antiochus at Magnesia, B.C. 190, the Romans demanded the surrender of Hannibal as one of the conditions of peace. He escaped, however, to the court of Prusias, king of Bithynia (the "Bithyno tyranno" of l. 161, 162), where he passed some years in security. The

Nempe, et in exsilium praeceps abit, atque ibi fugit
magnus
Mirandusque cliens sedet ad praetoria regis,
Donec Bithyno libeat vigilare tyranno.
Finem animae, quae res humanas miscuit olim,
Non gladii, non saxa dabunt, non tela, sed ille nec
Cannarum vindex ac tanti sanguinis ultor,
Annulus. I, demens, et saevas curre per Alpes,
Ut pueris placeas et declamatio fias!
Unus Pellaeo juveni non sufficit orbis:
Aestuat infelix angusto limite mundi,
Gyari Ut Gyarae clausus scopulis parvaque Seripho.
Quum tamen a figulis munitam intraverit urbem,
Sarcophago contentus erit. Mors sola fatetur,
Quantula sint hominum corpuscula. Creditur olim
Velificatus Athos, et quidquid Graecia mendax
Audet in historia: constratum classibus îsdem

Romans, however, again demanded his surrender, and Prusias was unable to protect him. Seeing that this was the case, Hannibal put an end to his life by poison, probably in the year B.C. 183. For "praetoria" see note on Sat. i. 75.

161, 162. *sedet—tyranno*] The detail of Hannibal's arrival at the court of Prusias (of which the incident here referred to seems to have formed part) is not preserved in any extant history. But perhaps l. 162 merely amplifies the idea of the "cliens" in the preceding line. A "cliens" would often have to wait for his patron in this way.

166. *annulus*] Hannibal carried the poison concealed in a ring; "hausto quod sub annuli gemma habebat, veneno." Aurel. Vict. 42. Cornel. Nepos (Hann. 12) only says, "venenum quod semper secum habere consueverat." There seems no ground for supposing a reference to the "three bushels of knights' rings" taken at Cannae.

168. *Pellaeo juveni*] Alexander; from his birth-place Pella in Macedonia.

170. *ut*] "As if he had been."

ib. *Gyarae—Seripho*] See Sat. i. 73; vi. 564, and notes.

171. *a figulis munitam*] i. e. Babylon. The wall was built of clay dug from the moat, and made into bricks on the spot. See Herod. i. 179.

172.] Alexander's death at Babylon from a debauch is well known.

174. *velificatus Athos*] See Herod. vii. 122, ὁ μὲν ναυτικὸς στρατὸς . . . . διεξέπλωσε τὴν διώρυχα τὴν ἐν τῷ Ἄθῳ γενομένην. See the digging of the trench described cap. 22, 23.

175, 176.] See Herod. vii. 35, 36, πευτηκοντέρους καὶ τριήρεας συνθέντες, ἀγκύρας κατῆκαν περιμήκεας· ταῦτα δὲ ποιήσαντες, κατέτεινον ἐκ γῆς τὰ ὅπλα . . . ἐπειδὴ δὲ ἐγεφυρώθη ὁ πόρος, κορμοὺς ξύλων ἐπετίθεσαν καθύπερθε τῶν ὅπλων τοῦ τόνου· θέντες δὲ, ὕλην ἐπεφόρησαν· κόσμῳ δὲ θέντες καὶ τὴν ὕλην, γῆν ἐπεφόρησαν· διέβη δὲ ὁ στρατὸς ἐν ἑπτὰ ἡμέρῃσι καὶ ἐν ἑπτὰ εὐφρόνῃσι.

Supposito*m*que rotis solidum mare: credimus altos
Defecisse amnes epotaque flumina Medo
Prandente, et madidis cantat quae Sostratus alis.
Ille tamen qualis rediit Salamine relicta,
In Corum atque Eurum solitus saevire flagellis
Barbarus, Aeolio nunquam haec in carcere passos,
Ipsum compedibus qui vinxerat Ennosigaeum?
Mitius id sane, quod non et stigmate dignum
Credidit. Huic quisquam vellet servire deorum?
Sed qualis rediit? nempe una nave, cruentis
Fluctibus ac tarda per densa cadavera prora.
Has toties optata exegit gloria poenas.
" Da spatium vitae, multos da, Jupiter, annos!"
Hoc recto vultu solum, hoc et pallidus optas.
Sed quam continuis et quantis longa senectus
Plena malis! Deformem et tetrum ante omnia vultum
Dissimilemque sui, deformem pro cute pellem,
Pendentesque genas et tales adspice rugas,
Quales, umbriferos ubi pandit Tabraca saltus,
In vetula scalpit jam mater simia bucca.
Plurima sunt juvenum discrimina; pulcrior ille

176, 177.] The "epota flumina" were the Scamander, Lissus, and Echeidorus. Herod. vii. 21, says, κοῖον δὲ πινόμενόν μιν ὕδωρ οὐκ ἐπέλιπε, πλὴν τῶν μεγάλων ποταμῶν;

178. *Sostratus*] This author is unknown. He had probably written a "Xerxica" in poetry; unless (from the reference in l. 176, 177) he is the writer "de fluviis" mentioned by Plutarch περὶ ποταμῶν· "Ἰσμηνός."

ib. *madidis—alis*] "with reeking arm-pits." From the exertion of reciting ("cantat").

179. *ille*] Xerxes.

180—182.] See Herod. vii. 35, ὡς δ' ἐπύθετο Ξέρξης (scil. the destruction of the first bridge by a storm), δεινὰ ποιεύμενος, τὸν Ἑλλήσποντον ἐκέλευε τριηκοσίας ἐπικέσθαι μάστιγι πληγὰς καὶ κατεῖναι ἐς τὸ πέλαγος πεδέων ζεῦγος. "Corum atque Eurum:" properly it was the sea which was scourged; but the chastisement was of course aimed at the winds.

183. *stigmate*] Herod. (vii. 35) mentions this only as *a report*: ἤδη δὲ ἤκουσα ὡς καὶ στιγέας ἀπέπεμψε στίξοντας τὸν Ἑλλήσποντον.

189. *recto vultu — pallidus*] "equally in health and sickness."

192. *pellem*] "hide."

194. *Tabraca*] A town in Numidia. Herodotus (iv. 194) mentions the apes of this district: πάντες οὗτοι (Γύζαντες) πιθηκοφαγέουσι· οἱ δὲ σφι ἄφθονοι ὅσοι ἐν τοῖσι οὔρεσι γίνονται.

195. *scalpit*] "contracts by age;" lit. scratches.

ib. *mater simia*] Therefore an *old* one.

196. *juvenum*] opposed to "se-

Hoc, atque ille alio; multo hic robustior illo:
Una senum facies, cum voce trementia membra,
Et jam leve caput, madidique infantia nasi.
Frangendus misero gingīva panis inermi:
Usque adeo gravis uxori natisque sibique,
Ut captatori moveat fastidia Cosso.
Non eadem vini atque cibi, torpente palato,
Gaudia. * * * *
* * Nam quae cantante voluptas,
Sit licet eximius citharoedus, sitve Seleucus,
Et quibus aurata mos est fulgere lacerna?
Quid refert, magni sedeat qua parte theatri,
Qui vix cornicines exaudiat atque tubarum
Concentus? Clamore opus est, ut sentiat auris,
Quem dicat venisse puer, quot nuntiet horas.
Praeterea minimus gelido jam corpore sanguis
Febre calet sola; circumsilit agmine facto
Morborum omne genus: quorum si nomina quaeras,
Promtius expediam, quot amaverit Hippia moechos,
Quot Themison aegros auctumno occiderit uno,
Quot Basilus socios, quot circumscripserit Hirrus
Pupillos; quot longa viros exorbeat una
Percurram citius, quot villas possideat nunc,

num," l. 198, and therefore emphasized. "Discrimina," "differences:" opposed to "*una* facies," l. 198.

202. *captatori*] See Sat. iv. 18—22, and note. Cossus was some notorious legacy-hunter of the day, like Pacuvius, Sat. xii. 112 seqq.

210. *cantante*] "in music." Lit. "when one is playing." "Cantare" is used equally of vocal and instrumental music.

211. *Seleucus*] It is not known who is meant. "Sit licet:" sub. "is qui cantet."

212. *quibus*] Probably the "tibicines." Their display in dress is noticed Hor. A. P. 215, "traxitque vagus (scil. 'tibicen') per pulpita vestem."

213—216.] "It is quite unimportant where *he* sits during the performance; he can hardly hear the full orchestra (*concentus*). When his slave announces a visitor, or tells him the hour, he must be shouted at for his ear to take it in."

217. *minimus*] "scant." Lit. at a 'minimum.'

221. *Themison*] A physician of the day, not otherwise known. A famous physician of the same name flourished in the first century B.C.

ib. *auctumno*] See Sat. vi. 517, and note.

222. *socios*] "partners." "Basilus" is unknown, unless he is the advocate of Sat. vii. 145.

ib. *Hirrus*] Some fraudulent guardian; but nothing is known of him. For "circumscripserit," see note on Sat. i. 46, 47.

Quo tondente gravis juveni mihi barba sonabat.
Ille humero, hic lumbis, hic coxa debilis; ambos
Perdidit ille oculos, et luscis invidet: hujus
Pallida labra cibum capiunt digitis alienis.
Ipse ad conspectum coenae diducere rictum
Suetus, hiat tantum, ceu pullus hirundinis, ad quem
Ore volat pleno mater jejuna. Sed omni
Membrorum damno major dementia, quae nec
Nomina servorum, nec vultum agnoscit amici,
Cum quo praeterita coenavit nocte; nec illos,
Quos genuit, quos eduxit. Nam codice saevo
Heredes vetat esse suos; bona tota feruntur
Ad Phialen: tantum artificis valet halitus oris,
Quod steterat multis in carcere fornicis annis.
Ut vigeant sensus animi, ducenda tamen sunt
Funera natorum, rogus adspiciendus amatae
Conjugis, et fratris, plenaeque sororibus urnae.
Haec data poena diu viventibus, ut, renovata
Semper clade domūs, multis in luctibus, inque
Perpetuo moerore, et nigra veste senescant.
Rex Pylius, magno si quidquam credis Homero,
Exemplum vitae fuit a cornice secundae.
Felix nimirum, qui per tot saecula mortem

226.] See Sat. i. 25, and note.

227, 228. *ille—hic—hujus*] "one—another." Scil. of these old men.

228. *luscis*] Those who have lost one eye only; opposed to "ambos," l. 227. See Sat. vii. 128 and note.

230. *ipse*] "the aged recipient himself." "Capiunt digitis *alienis*," l. 229.

236. *codice*] "will." See note on Sat. i. 63. From the use of "codex" for testamentary purposes our "codicil" has been derived.

237.] "Suos" is subject; "haeredes," predicate.

238. *Phialen*] Some mistress, who has gained an influence over him.

ib. *artificis — halitus oris*] "the flattery (lit. breath) of that dissembling mouth." "Quod," scil. "os."

239. *carcere fornicis*] Translate, "some brothel's cell."

240. *ut*] "even though."

246. *rex Pylius*] Nestor.

247. *cornice*] For the longevity of the crow, see Hor. Od. iv. 13. 23—25, "fata . . . Servatura diu parem Cornicis vetulae temporibus Lycen."

248. *nimirum*] "Surely you would say he was."

ib. *tot*] viz. *three*. Hom. Odyss. iii. 245, Τρὶς γὰρ δὴ μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν, i. e. three *generations*. "Saecula" is so used in Livy ix. 18. Comparing the success of Alexander with the varied fortune of the Romans, he says, "Miremur, si quum ex hac parte (on the side of the Romans) saecula plura numerentur quam ex illa (the side of Alexander) anni, plus in tam longo spatio quam in aetate tredecim annorum fortuna variaverit?" These

Distulit, atque suos jam dextra computat annos, 249
Quique novum toties mustum bibit. Oro, parumper
Adtendas, quantum de legibus ipse queratur
Fatorum et nimio de stamine, quum videt acris
Antilochi barbam ardentem. Nam quaerit ab omni,
Quisquis adest, socio, cur haec in tempora duret,
Quod facinus dignum tam longo admiserit aevo. 255
Haec eadem Peleus, raptum quum luget Achillem,
Atque alius, cui fas Ithacum lugere natantem.
Incolumi Troja Priamus venisset ad umbras
Assaraci magnis solennibus, Hectore funus
Portante ac reliquis fratrum cervicibus, inter 260
Iliadum lacrumas, ut primos edere planctus
Cassandra inciperet, scissaque Polyxena palla,

"saccula" of Roman existence, as compared with the years of Alexander's military exploits, can only mean "generations."

249. *dextra—annos*] In counting with the fingers the Romans began with the left hand, and counted on it up to 100 inclusive, when they changed to the right; so that Nestor had turned the 100 years. The same process of counting was repeated at every 100, e. g. at 200 they went back to the left, at 300 back to the right, and so on. The passage has been taken to mean that Nestor had turned the *three hundred* years, i. e. had come to the right hand the *second* time. But this has arisen from overlooking the more limited meaning of "saeculum." See last note.

250. *novum—bibit*] "so often drank new wine afresh," i. e. saw so many vintages. "Mustum" is "new wine" without the addition of the "novum."

252. *stamine*] scil. 'fatorum.' Sat. iii. 27 and note.

253. *Antilochi barbam*] A periphrasis for Antilochus himself. He was the son of Nestor, and killed by Memnon in defending his father at the siege of Troy. This occurred after the action of the Iliad terminated, but is mentioned Odyss. iii. 111, 112. Nestor says to Telemachus, ἔνθα δ' ἐμὸς φίλος υἱὸς (scil. κεῖται), ἄμα κρατερὸς καὶ ἀμύμων, Ἀντίλοχος. See also Odyss. iv. 187, 188. Cf. Pindar, Pyth. vi. 28—42, where the incident is detailed; also Hor. Od. ii. 9. 13—16, "At non ter aevo functus amabilem Ploravit omnes Antilochum senex Annos."

256.] See Pindar, Pyth. iii. 178—182, τοῦ δὲ (Πηλέος) παῖς . . . ἐν πολέμῳ τόξοις ἀπὸ ψυχὰν λιπὼν Ὤρσεν πυρὶ καιόμενος Ἐκ Δαναῶν γόον.

257. *alius*] Laertes. See Hom. Odyss. xxiv. 287—296. 315—317. Peleus inquires of the supposed stranger (who is Ulysses himself), πόσσον δὴ ἔτος ἐστὶν ὅτε ξείνισσας ἐκεῖνον, Σὸν ξεῖνον δύστηνον, ἐμὸν παῖδ' (εἴ ποτ' ἦην γε) Δύσμορον; When told it was five years since, ἀμφοτέρῃσι δὲ χερσὶν ἐλὼν κόνιν αἰθαλόεσσαν Χεύατο κὰκ κεφαλῆς πολιῆς, ἀδινὰ στεναχίζων.

ib. *natantem*] "sea-tost."

261. *ut*] "*and* so that."

ib. *primos edere planctus*] i. e. to be the chief female mourner. The custom of having female "wailers" at funerals is well known.

Si foret exstinctus diverso tempore, quo jam
Coeperat audaces Paris aedificare carinas.
Longa dies igitur quid contulit? Omnia vidit
Eversa, et flammis Asiam ferroque cadentem.
Tunc miles tremulus posita tulit arma tiara
Et ruit ante aram summi Jovis, ut vetulus bos,
Qui domini cultris tenue et miserabile collum
Praebet, ab ingrato jam fastiditus aratro.
Exitus ille utcumque hominis: sed torva canino
Latravit rictu, quae post hunc vixerat, uxor.
Festino ad nostros, et regem transeo Ponti,
Et Croesum, quem vox justi facunda Solonis
Respicere ad longae jussit spatia ultima vitae.
Exsilium et carcer Minturnarumque paludes
Et mendicatus victa Carthagine panis
Hinc causas habuere. Quid illo cive tulisset
Natura in terris, quid Roma beatius umquam,

263. *diverso—quo jam*] "at a different time to when he did; viz. at the time when" . . .

264. *audaces—carinas*] The νῆας ἐΐσας ἀρχεκάκους of Hom. Il. v. 62, 63;—those with which Paris visited the Spartan court, and carried off Helen.

267—270.] See the well-known description of the combat between Priam and Neoptolemus, Virg. Aen. ii. 526—558.

271. *exitus—hominis*] "However, that end was at least *human*;" opp. to Hecuba's transformation in the next line.

271, 272.] See this predicted to Hecuba, Eurip. Hec. 1265, κύων γενήσει πύρσ' ἔχουσα δέργματα. Ovid (Met. xiii. 565—569) makes the transformation immediate on Polymnestor's punishment: "Clade sui Thracum gens irritata tyranni, Troada telorum lapidumque incessere jactu Coepit. At haec missum rauco cum murmure saxum Morsibus insequitur; rictuque in verba parato Latravit, conata loqui."

273. *regem — Ponti*] The 'ter victus rex' of Sat. vi. 661. See note there.

274, 275.] For the story of Solon's visit to Croesus, see Herod. i. 32—86. The king expressed his surprise that Solon did not even give him credit for being the second happiest man he had ever known. The philosopher, after computing the number of days in a man's life, and the varied fortunes of each day, enjoined Croesus σκοπέειν . . . παντὸς χρήματος τὴν τελευτὴν κῆ ἀποβήσεται. After his defeat by Cyrus, Croesus was placed on a lighted pile for execution. Solon's advice now recurred to him so forcibly that he could not forbear ejaculating his name thrice. Cyrus, with some trouble, drew from him the cause of his exclamation, and considering that the philosopher's advice was equally applicable to himself, ordered the fire to be extinguished.

275. *spatia ultima*] The race-course in the Circus was called "spatium," and the chariots ran several times round it. Hence "spatia ultima" means lit. "the last course."

276—282.] See note on Sat. viii. 245; and cf. l. 249—253 of Sat. viii.

Si, circumducto captivorum agmine et omni
Bellorum pompa, animam exhalasset opimam,
Quum de Teutonico vellet descendere curru ?
Provida Pompeio dederat Campania febres
Optandas : sed multae urbes et publica vota
Vicerunt. Igitur Fortuna ipsius et Urbis
Servatum victo caput abstulit. Hoc cruciatu
Lentulus, hac poena caruit ceciditque Cethegus
Integer, et jacuit Catilina cadavere toto.

Beauty. Formam optat modico pueris, majore puellis
Murmure, quum Veneris fanum videt, anxia mater,
Usque ad delicias votorum. *Cur tamen*, inquit,
Corripias ? Pulcra gaudet Latona Diana.
Sed vetat optari faciem Lucretia, qualem
Ipsa habuit : cuperet Rutilae Virginia gibbum
Accipere, atque suam Rutilae dare. Filius autem
Corporis egregii miseros trepidosque parentes
Semper habet : rara est adeo concordia formae
Atque pudicitiae : sanctos licet horrida mores
Tradiderit domus ac veteres imitata Sabinos,
Praeterea castum ingenium vultumque modestum,
Sanguine ferventem, tribuat natura benigna
Larga manu ; quid enim puero conferre potest plus

263—286.] Pompey was seized with a dangerous illness at Neapolis in *Campania*, B.C. 50. On that occasion prayers were offered in several places for his recovery. "Multae urbes et publica vota vicerunt," l. 264, 265. After his defeat by Caesar at Pharsalia, Pompey fled to Egypt. On landing he was treacherously murdered, and his head cut off, and brought to Caesar. Hence, l. 285, 286, "Fortuna—servatum victo caput abstulit," "robbed him in his defeat of the head which had been thus preserved;" i. e. he recovered from his sickness only to undergo defeat and decapitation. It is thus opposed to the "integer" and "cadavere toto," l. 288.

287, 288.] Sat. viii. 231, and note.

290. *murmure*] scil. of her prayers.

291. *usque ad delicias votorum*] "even to the merest bagatelles of wishes." Probably petitions as to the colour of hair and eyes, &c. For "delicias," cf. Sat. vi. 47 and note.

292.] Parody on Virg. Aen. i. 500—502: "Illa pharetram Fert humero, gradiensque deas supereminet omnes: Latonae tacitum pertentant gaudia pectus."

293, 294. *Lucretia — Virginia*] The well-known stories from Livy, i. 57, 58; iii. 44—48. The hump-backed Rutila is not known otherwise.

295 *suam*] sub. "faciem."

299. *Sabinos*] Sat. vi. 164 and note; and cf. Hor. Epod. ii. 41, 42. "Sabina qualis aut perusta solibus Pernicis uxor Appuli."

Custodе et cura natura potentior omni ? 303
I nunc, et juvenis specie lactare tui !—Quem 310
Majora exspectant discrimina ? Fiet adulter
Publicus, et poenas metuet, quascumque mariti
Exigere irati ; nec erit felicior astro
Martis, ut in laqueos numquam incidat. Exigit autem
Interdum iste dolor plus, quam lex ulla dolori 315
Concessit. Necat hic ferro ; secat ille cruentis
Verberibus. Sed tuus Endymion dilectae fiet adulter
Matronae.—Mox quum dederit Servilia numos,
Fiet et illius, quam non amat : exuet omnem 320
Corporis ornatum.
"Sed casto quid forma nocet ?"—Quid profuit immo 324

313. *exigere*] sub. "solent."

314. *laqueos*] The iron-meshed net in which Vulcan entangled Mars to punish his adultery with Venus. The story is told in Hom. Od. viii. 266—366.

315. *lex ulla*] The Lex Julia de Adulteriis allowed the husband to kill the adulterer only *under certain restrictions.*

318—321.] "But your handsome boy, you think, will at least only be thus criminal where he *loves.* Quite the contrary. You will find him do it for mere profit. He will strip his wretched companion even of her trinkets." Endymion was the handsome hunter of Mount Latmus, beloved by Selene (the moon). She laid him to perpetual sleep in a cavern of the mountain, that she might visit him without interruption.

324—345.] "But you will say he may be pure-minded; what mischief will his beauty then do him? Did then purity save Hippolytus or Bellerophon? or save Silius in our own time?" The story of Hippolytus is well known from the exquisite tragedy of Euripides. His spotless life provoked the displeasure of Aphrodite, who inspired his stepmother, Phaedra, with a fatal passion. This however Hippolytus refused to gratify. Phaedra revenged herself by committing suicide, leaving a written letter in which she accused Hippolytus of having attempted her chastity. His father, Theseus, acted upon the statement. Poseidon had promised to grant any three prayers which he might address to him, and Theseus now preferred one for his son's death. As Hippolytus drove along the coast to quit Attica, his horses were scared by a sea-monster sent by Poseidon, and Hippolytus was thrown from the chariot and mortally injured. Artemis, whom Hippolytus had worshipped, appeared to him as he was dying, and apprised Theseus of his error. Hippolytus is said to have been restored to life by Aesculapius. According to a tradition adopted by Virgil (Aen. vii. 774—777), he was carried by Artemis to the grove of Aricia in Latium, where he was worshipped under the name of Virbius.

Bellerophon narrowly escaped the same fate at the court of Proetus,

Hippolyto grave propositum? quid Bellerophonti?
Erubuit nempe haec, ceu fastidita, repulsa.
Nec Stheneboea minus, quam Cressa, excanduit, et se
Concussere ambae. Mulier saevissima tunc est,
Quum stimulos odio pudor admovet. Elige, quidnam
Suadendum esse putes, cui nubere Caesaris uxor
Destinat? Optimus hic, et formosissimus idem
Gentis patriciae, rapitur miser exstinguendus
Messalinae oculis: dudum sedet illa parato
Flammeolo, Tyriusque palam genialis in hortis
Sternitur, et ritu decies centena dabuntur
Antiquo; veniet cum signatoribus auspex.

where he had fled to be purified from a murder. The monarch's wife, Anteia (otherwise Sthenoboea, l. 327), fell in love with him, and finding he resisted her solicitations, accused him to her husband. Bellerophon was sent to the court of Iobates, king of Lycia, with the famous "Bellerophonteae literae,"—a sealed letter containing a request that the bearer might be killed. Instead of himself executing the order, Iobates sent his guest against the Chimaera. From this expedition, however, he returned victorious; and having escaped some similar dangers, eventually succeeded to the throne of Lycia.

326, 327. *haec*] i. e. Phaedra. See last note. "Cressa" in l. 327 is also Phaedra.

327. *excanduit*] Became enraged; lit. "grew hot." It has been rendered, "*blushed*" (with the shame of the repulse). But the verb never has this meaning.

328. *concussere*] "roused to anger."

331, 332. *optimus—patriciae*] i. e. Caius Silius. He was of remarkable beauty, and excited a passion in the empress Messalina, the wife of Claudius. See Sat. vi. 116 seqq. She at last insisted on his going through the form of a marriage with her. As the alternative was assassination (see l. 338, 339), he was forced to comply, and the mock marriage was celebrated in the 'horti Luculliani.' Claudius was at this time absent at Ostia. The news at last reached him, and he ordered Silius to be put to death. Messalina herself was dispatched by the orders of Narcissus, the emperor's freedman. See Sat. xiv. 329—331, where the transaction is inaccurately stated as follows: "cujus (scil. Narcissi) paruit imperiis, uxorem occidere jussus," scil. Claudius. The fact really was that Narcissus found he had *not* sufficient influence with the emperor to overcome his attachment to Messalina, and accordingly took the order on himself.

333—336. *parato — auspex*] i. e. goes through all the ceremonies of a regular marriage. Cf. Sat. ii. 117—126; and see last note.

333. *illa*] Messalina.

334. *flammeolo*] Notes on Sat. ii. 124; vi. 225.

ib. *genialis*] sub. "lectus." See note on Sat. vi. 22.

ib. *Tyrius*] "purple-dyed."

335. *decies centena*] Notes on Sat. i. 106; ii. 117.

336. *signatoribus*] Witnesses to the 'tabulae dotis,' or marriage contract. See Sat. ii. 119 and note.

ib. *auspex*] The 'auspicia' were still taken before a marriage by the 'nuptiarum auspices,' although it

Haec tu secreta et paucis commissa putabas ?—
Non, nisi legitime, vult nubere. Quid placeat, dic:
Ni parere velis, pereundum erit ante lucernas:
Si scelus admittas, dabitur mora parvula, dum res,
aurem
Nota Urbi et populo, contingat Principis aures. 341
Dedecus ille domus sciet ultimus: interea tu
Obsequere imperio, si tanti vita dierum
Paucorum. Quidquid levius meliusque putaris,
Praebenda est gladio pulcra haec et candida
cervix. 345
"Nil ergo optabunt homines?" Si consilium vis,
Permittes ipsis expendere numinibus, quid
What we may safely wish for.
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quaeque dabunt dî.
Carior est illis homo, quam sibi. Nos, animorum
Impulsu et caeca magnaque cupidine ducti, 351
Conjugium petimus, partumque uxoris: at illis
Notum, qui pueri qualisque futura sit uxor.
Ut tamen et poscas aliquid, voveasque sacellis
Exta, et candiduli divina tomacula porci: 355
Orandum est ut sit mens sana in corpore sano.
Fortem posce animum, mortis terrore carentem,
Qui spatium vitae extremum inter munera ponat
Naturae, qui ferre queat quoscumque labores,
Nesciat irasci, cupiat nihil, et potiores 360
Herculis aerumnas credat saevosque labores
Et venere, et coenis, et pluma Sardanapali.
Monstro, quod ipse tibi possis dare: semita certe
Tranquillae per virtutem patet unica vitae.
Nullum numen habes, si sit prudentia; nos te 365
Nos facimus, Fortuna, deam, coeloque locamus.

had become a mere form. Cic. de Divin. i. 16.

338. *vult*] sub. "Messalina."

338—341.] To Silius. "Here is your choice. If you refuse, Messalina will put you to death at once. If you comply, you will have a few days' respite, till Claudius hears of it; which he will be the last man in Rome who does."

343. *imperio*] scil. of Messalina.

344, 345. *quicquid — cervix*] "Whichever of the two you select, the result will be the same."

349. *pro*] "in lieu of."

358. *spatium — extremum*] See note on l. 275 above.

362. *pluma*] Sat. i. 159 and note.

365. *si sit prudentia*] "If men were only wise."

SATIRA XI.

A NOTE OF INVITATION.

Expensive tastes and their consequences.

Atticus eximie si coenat, lautus habetur;
Si Rutilus, demens. Quid enim majore cachinno
Excipitur vulgi, quam pauper Apicius? Omnis
Convictus, thermae, stationes, omne theatrum
De Rutilo. Nam dum valida ac juvenilia membra
Sufficiunt galeae, dumque ardent sanguine, fertur,
Non cogente quidem, sed nec prohibente tribuno,
Scripturus leges et regia verba lanistae.
Multos porro vides, quos saepe elusus ad ipsum
Creditor introitum solet exspectare macelli,
Et quibus in solo vivendi causa palato est.
Egregius coenat meliusque miserrimus horum
Et cito casurus jam perlucente ruina.
Interea gustus elementa per omnia quaerunt,

1. *Atticus*] T. Pomponius Atticus, well known as Cicero's correspondent. He was a man of enormous wealth.

2. *Rutilus*] Some spendthrift noble of the day.

3. *Apicius*] Sat. iv. 23 and note.

4. *convictus*] (like 'convivia') "banquets."

ib. *thermae*] See note on Sat. vii. 233.

ib. *stationes*] (the Gr. λέσχαι) "lounges;" i.e. places where people stand about and talk.

5—8.] Cf. Sat. viii. 192—200, and note.

7. *tribuno*] Probably the emperor. This was one of the offices concentrated in the emperor's person. See Sat. ii. 165. He ought therefore, in the latter capacity, to have prohibited such a public scandal. The 'tribuni plebis,' as such, had nothing to do with regulating the public morals.

ib. *non cogente*] See Sat. viii. 193 and note.

8. *leges—lanistae*] See note on Sat. iii. 158.

12. *egregius*] Compar. of "egregie."

13. *casurus—ruina*] Metaphorice from the wall of a ruinous house, when the daylight begins to show through the fissures. "Ruina," "its approaching fall."

Numquam animo pretiis obstantibus. Interius si
Attendas, magis illa juvant, quae pluris emuntur.
Ergo haud difficile est, perituram accersere summam
Lancibus oppositis, vel matris imagine fracta,
Et quadringentis numis condire gulosum
Fictile: sic veniunt ad miscellanea ludi.
Refert ergo, quis haec eadem paret: in Rutilo nam
Luxuria est, in Ventidio laudabile nomen
Sumit, et a censu famam trahit. Illum ego jure
Despiciam, qui scit, quanto sublimior Atlas
Omnibus in Libya sit montibus; hic tamen idem
Ignoret, quantum ferrata distet ab arca
Sacculus. E coelo descendit Γνῶθι σεαυτὸν,
Figendum et memori tractandum pectore, sive
Conjugium quaeras, vel sacri in parte Senatus
Esse velis: nec enim loricam poscit Achillis
Thersites, in qua se traducebat Ulixes.
Ancipitem seu tu magno discrimine causam
Protegere affectas, te consule; dic tibi, qui sis,
Orator vehemens, an Curtius et Matho buccae.
Noscenda est mensura sui spectandaque rebus
In summis minimisque, etiam quum piscis emetur,

15, 16. *interius si attendas*] Examine more narrowly; lit. inwardly.

17, 18. *perituram—fracta*] "procure the price of these indulgences by pawning." "Oppositis." sub. "pignori;" lit. given to pledge, i. e. pawned.

18. *matris imagine fracta*] sub. "opposita pignori;" "fracta" being used as an adjective. "Lancibus et imagine oppositis" are the ablative of the means, after "arcessere;" "*by* pawning them."

19. *condire*] "season," i. e. load with delicacies. "Quadringentis numis," abl. of the price. "Numis," i. e. "sestertii." See note on Sat. i. 106.

20. *miscellanea*] sub. "fercula:" "scrap-dinner." "Sic," "by this course."

ib. *ludi*] Of the lanista's school, l. 8.

22. *Ventidio*] Sat. vii. 199.

26, 27.] "The difference between a strong box and a purse;" i. e. between what a rich man may spend and a poor one.

27. Γνῶθι σεαυτόν] It is doubtful which of the sages of antiquity was the author of this. Hence, perhaps, "e coelo descendit."

31. *se traducebat Ulixes*] "even Ulysses did not show to advantage;" lit. discredited himself. See note on Sat. ii. 159. The contest of Ulysses and Ajax for the arms of Achilles is well known.

33. *te consule*] "deliberate well first of all whether you have capacity for it."

34. *vehemens*] "powerful."

ib. *Curtius*] Sat. iv. 107 and note. For "Matho," see note on Sat. i. 32.

ib. *buccae*] "mouthing actors;" lit. cheeks. Cf. Sat. iii. 35.

Ne mullum cupias, quum sit tibi gobio tantum
In loculis. Quis enim te, deficiente crumena
Et crescente gula, manet exitus, aere paterno
Ac rebus mersis in ventrem, fenoris atque
Argenti gravis et pecorum agrorumque capacem?
Talibus a dominis post cuncta novissimus exit
Annulus, et digito mendicat Pollio nudo.
Non praematuri cineres, nec funus acerbum
Luxuriae, sed morte magis metuenda senectus.
Hi plerumque gradus: conducta pecunia Romae
Et coram dominis consumitur: inde ubi paulum,
Nescio quid, superest, et pallet fenoris auctor,
Qui vertere solum, Baias et ad ostrea currunt.
Cedere namque foro jam non est deterius, quam
Esquilias a ferventi migrare Subura.
Ille dolor solus patriam fugientibus, illa
Moestitia est, caruisse anno Circensibus uno.
Sanguinis in facie non haeret gutta: morantur
Pauci ridiculum et fugientem ex Urbe pudorem.

A dinner as it should be,

Experiere hodie, numquid pulcerrima dictu,
Persice, non praestem vita, vel moribus, et re;

40. *fenoris*] Note on Sat. ix. 140.

43. *annulus*] The badge of equestrian or senatorial rank.

ib. *Pollio*] Perhaps the Crepereius Pollio of Sat. ix. 6, 7.

44, 45.] "What spendthrifts have to fear is not an early death, but more than even death itself, old age." "Luxuriae" (for 'luxuriosis'), dat. after "metuenda."

44. *praematuri—acerbum*] These were technical terms. The death of youths was 'praematura,' or 'immatura.' "Quod si immatura manebat Sors natum" is used by Evander of Pallas. 'Acerba mors' was the death of an infant. So Virg. Aen. vi. 428, 429, "Quos dulcis vitae exsortes, et ab ubere raptos Abstulit atra dies, et funere mersit acerbo."

46. *hi*] "the following are."

47, 48. *dominis—fenoris auctor*] "the creditors."

49.] "Those who do not mind a temporary absence from Rome, go to some pleasant watering-place." "Vertere solum" is properly to go into voluntary exile. It is used humorously here of a residence at Baiae. The latter would seem to have been the same refuge for "the unfortunate" which Boulogne is now-a-days. For "ostrea," see note on Sat. viii. 86.

50. *cedere foro*] "become bankrupt." This was the technical term for it, the shops of the bankers ('argentarii') being round the forum. Cf. Sat. x. 25 and note.

ib. *Subura*] Sat. iii. 5 and note. "Ferventi," "bustling."

51. *Esquilias*] The "*gelidas* Esquilias" of Sat. v. 77, 78. So Hor. Sat. i. 8. 14, "Nunc licet Esquiliis habitare *salubribus*."

53. *Circensibus*] sub. "ludis." See Sat. iii. 223 and note.

57. *Persice*] A friend of Juvenal's, whom he thus invites to a frugal supper.

ib. *non praestem — re*] "fail to carry out in life, character, or fact."

Sed laudem siliquas occultus ganeo; pultes
Coram aliis dictem puero, sed in aure placentas.
Nam quum sis conviva mihi promissus, habebis
Evandrum, venies Tirynthius, aut minor illo
Hospes, et ipse tamen contingens sanguine coelum:
Alter aquis, alter flammis ad sidera missus.
Fercula nunc audi nullis ornata macellis.
De Tiburtino veniet pinguissimus agro
Haedulus et toto grege mollior, inscius herbae,
Necdum ausus virgas humilis mordere salicti,
Qui plus lactis habet, quam sanguinis; et montani
Asparagi, posito quos legit villica fuso.
Grandia praeterea tortoque calentia foeno
Ova adsunt, ipsis cum matribus, et servatae
Parte anni, quales fuerant in vitibus, uvae:
Signinum Syriumque pyrum, de corbibus isdem
Aemula Picenis, et odoris mala recentis,
Nec metuenda tibi, siccatum frigore postquam
Auctumnum et crudi posuere pericula succi.

58. *laudem—ganeo*] Imitated from Hor. Ep. i. 7. 35, "Nec somnum plebis laudo satur altilium."

59. *coram—puero*] "give my slave the order for *in public*." Opp. to "in aure."

60—63.] "For as you are engaged to dine with me, you will find me an Evander (of frugality), and must yourself be as condescending as Hercules or Aeneas." See Virg. Aen. viii. 359—366, "Talibus inter se (Evander and Aeneas) dictis ad tecta subibant Pauperis Evandri . . . Ut ventum ad sedes: Haec, inquit (scil. Evander), limina victor Alcides subiit; haec illum regia cepit. Aude, hospes, contemnere opes, et te quoque dignum Finge deo; rebusque veni non asper egenis."

62. *contingens sanguine coelum*] scil. through his mother Venus.

63. *alter* (*Aeneas*) *aquis*] scil. "ad sidera missus." He fell in battle with the Rutulians, and was supposed to have been drowned in the river Numicius. As the body was never found, it was believed to have been transported to heaven, and Aeneas was worshipped on the banks of the river as 'Jupiter Indiges.'

ib. *alter flammis*] The reference is to the death of Hercules on the funeral pyre of Mount Oeta. His wife Deianira unwittingly sent him a poisoned shirt, which caused such agony that Hercules resolved on burning himself to death. He was carried up from the pyre to Olympus. The story of the robe and the sufferings of Hercules form the subject of the "Trachiniae" of Sophocles.

70. *torto calentia foeno*] "Still warm in their twisted hay" (that in which they were laid, and which was wrapped round them); i. e. new-laid.

72. *parte anni*] "through *some* portion of the year." It was now spring. See l. 75, 76.

74. *Picenis*] dat. after "aemula." Cf. Hor. Sat. ii. 4. 70, "Picenis cedunt pomis Tiburtia succo."

75, 76. *siccatum — Auctumnum*] "Now that they have lost their

Haec olim nostri jam luxuriosa Senatus
Coena fuit. Curius, parvo quae legerat horto,
Ipse focis brevibus ponebat oluscula, quae nunc
Squalidus in magna fastidit compede fossor,
Qui meminit, calidae sapiat quid vulva popinae.
Sicci terga suis, rara pendentia crate,
Moris erat quondam festis servare diebus,
Ac natalitium cognatis ponere lardum,
Accedente nova, si quam dabat hostia, carne.
Cognatorum aliquis, titulo ter Consulis atque
Castrorum imperiis et Dictatoris honore
Functus, ad has epulas solito maturius ibat,
Erectum domito referens a monte ligonem.
with furniture Quum tremerent autem Fabios durumque Catonem
Et Scauros et Fabricios, rigidique severos
Censoris mores etiam collega timeret;
Nemo inter curas et seria duxit habendum,

autumn sharpness, dried up by the cold of winter."

78. *Curius*] Sat. ii. 3 and note.

79. *brevibus*] "pinched." Sat. iii. 236.

80. *in magna—fossor*] "even a slave in the 'ergastulum.'" See Sat. viii. 180 and note.

81. *vulva popinae*] "the swine's matrix of the cook's shop."

82. *rara—crate*] "open wicker-work," to admit the smoke.

84. *lardum*] contracted from 'laridum,' "bacon."

85. *accedente—carne*] "with the addition only of a fresh-killed joint (in Juvenal's time the Romans had learnt to *hang* theirs) if a victim offered one;" i. e. if there had been a sacrifice. The victims, with the exception of the thighs, and other parts burnt on the altar, were eaten by those present at the sacrifice. See Hom. passim.

88. *maturius*] "earlier."

89. *erectum*] "on his shoulder."

ib. *domito—a monte*] "from the hillock he had been digging." So Virg. Aen. ix. 608, "rastris terram *domat*."

90, 91.] "While people had a wholesome dread of the censor."

90. *Fabios—Catonem—Scauros—Fabricios*] Names of famous censors. Q. *Fabius* Maximus, the well-known conqueror of Samnium, was censor B.C. 304. Cato is always known as "Cato the censor," from the austerity with which he enforced that office. Aemilius "Scaurus" was censor B.C. 109. For "Fabricius," see note on Sat. ix. 142.

91, 92.] The reference is probably to a story of Claudius Nero and Livius. They were censors B.C. 204, and both 'equites equo publico.' See note on Sat. x. 94, 95. Claudius compelled his colleague to sell his horse, on account of his condemnation in a trial by the people some years previously, and Livius retaliated. See Liv. xxix. 37. The Scholiast refers the lines to an altercation between Fabius Maximus (l. 90) and his colleague in the censorship, P. Decius Mus. This, however, is not mentioned elsewhere:—they had a dispute in their joint *consulship* nine years afterwards. See Liv. x. 24.

Qualis in Oceani fluctu testudo nataret,
Clarum Trojugenis factura ac nobile fulcrum:
Sed nudo latere et parvis frons aerea lectis
Vile coronati caput ostendebat aselli,
Ad quod lascivi ludebant ruris alumni.
Tales ergo cibi, qualis domus atque supellex.
Tunc rudis et Graias mirari nescius artes,
Urbibus eversis, praedarum in parte reperta
Magnorum artificum frangebat pocula miles,
Ut phaleris gauderet equus, caelataque cassis
Romuleae simulacra ferae mansuescere jussae
Imperii fato, geminos sub rupe Quirinos,
Ac nudam effigiem clypeo fulgentis et hasta
Pendentisque dei perituro ostenderet hosti.
Argenti quod erat, solis fulgebat in armis.
Ponebant igitur Tusco farrata catino
Omnia tunc; quibus invideas, si lividulus sis.

95. *Trojugenis*] See note on Sat. i. 100.

96, 97.] "But on its unadorned side and diminutive couch (an hendiadys for the bare side of the couch) a frontlet of brass exhibited the wreathed ass's head;" i. e. as its only ornament. Hyginus (Fab. 274 init.) speaks of the couches of antiquity having this decoration. This was because the ass had done good service in cropping the upper twigs of the vine, and thus teaching the art of pruning. Columella (x. 344, 345) mentions the practice of fixing an ass's head flayed on the boundaries of fields, apparently in connexion with some Etrurian rite.

97. *vile*] "cheap."

98. *ruris alumni*] "nurslings of the rustic home;" the farmer's children.

100—107.] "The soldiers *then* broke to pieces the bronzes of captured cities, to use the metal for military decorations." This was probably suggested by the wholesale destruction of works of art at Corinth, on its capture by Mummius B.C. 146. The general himself told the persons with whom he contracted for the shipment of a portion of these treasures, that they would have to *replace* them if lost.

100. *nescius*] "untaught to." So "Pelidae stomachum cedere nescii," Hor. Od. i. 6. 6.

104, 105.] The figures of Romulus and Remus. Cf. Virg. Aen. viii. 630—634. Vulcan pourtrayed on the shield of Aeneas "fetam Mavortis in antro Procubuisse lupam; geminos huic ubera circum Ludere pendentes pueros, et lambere matrem Impavidos; illam tereti cervice reflexam Mulcere alternos, et corpora fingere lingua."

107. *dei*] scil. Mars. He is supposed to be represented on the helmet descending from the sky in armour; hence "pendentis."

109. *farrata*] "porridge." Lit. made of corn, with 'cibaria' understood.

ib. *Tusco*] The Etrurian pottery is well known.

110.] Ironicè. "Pray envy them, if you are so disposed."

Templorum quoque majestas praesentior, et vox
Nocte fere media mediamque audita per Urbem,
Litore ab Oceano Gallis venientibus, et dis
Officium vatis peragentibus. His monuit nos,
Hanc rebus Latiis curam praestare solebat
Fictilis et nullo violatus Jupiter auro.
Illa domi natas (nostraque ex arbore) mensas
Tempora viderunt; hos lignum stabat in usus,
Annosam si forte nucem dejecerat Eurus.
At nunc divitibus coenandi nulla voluptas,
Nil rhombus, nil dama sapit, putere videntur
Unguenta atque rosae, latos nisi sustinet orbes
Grande ebur, et magno sublimis pardus hiatu,
Dentibus ex illis, quos mittit porta Syenes
Et Mauri celeres et Mauro obscurior Indus,
Et quos deposuit Nabataeo belua saltu,
Jam nimios capitique graves. Hinc surgit orexis,
Hinc stomacho bilis: nam pes argenteus illis,
Annulus in digito quod ferreus. Ergo superbum

111—114.] See this story in Livy v. 32. The voice was heard by a plebeian, M. Caedicius, in the Via Nova.

116. *Jupiter*] i. e. his image. For "violatus," cf. Sat. iii. 20.

117. *nostra ex arbore*] As walnut ("nucem," l. 119), oak, &c.; opposed to the foreign woods or materials mentioned afterwards.

118. *hos—usus*] "for this purpose the wood was stacked;" i. e. to make the furniture.

122. *orbes*] "tables;" lit. the circumference of the table. See note on Sat. i. 137.

123. *ebur, et—pardus*] This is an hendiadys, like "pateris et auro," Virg. Georg. ii. 192. It means "an ivory panther;" i. e. a claw to the table carved in that shape.

124. *porta Syenes*] Syene was at the southern extremity of the Roman province of Egypt; and a garrison was kept, and tolls levied in it, as a frontier town. Hence Syene, with the adjoining city of Elephantine, are called by Tacitus (Ann. ii. 61) "claustra Romani imperii." And thus here "porta." A considerable trade was carried on there in elephants' tusks brought from the interior, from which Elephantine took its name.

125. *obscurior*] "darker."

126. *Nabataeo*] i. e. Arabian. The Nabataei were a people of Arabia Petraea, stated by Josephus to be the descendants of Ishmael, from whose eldest son (Nebaioth) they derived their name.

ib. *belua*] The elephant.

127, 128. *hinc—bilis*] "From this comes, I suppose, their appetite and digestion,"—ironice. The bile in certain quantities is necessary to digest the food. "Hinc" is of course "from the ivory claw."

128. *argenteus*] "A *mere* silver.."

129. *annulus ferreus*] Iron rings were worn by those who were not entitled to wear gold. See note on l. 43 above. It therefore indicated a mean condition.

Convivam caveo, qui me sibi comparat, et res
Despicit exiguas: adeo nulla uncia nobis
Est eboris, nec tessellae nec calculus ex hac
Materia: quin ipsa manubria cultellorum
Ossea. Non tamen his ulla unquam opsonia fiunt
Rancidula, aut ideo pejor gallina secatur.
Sed nec structor erit cui cedere debeat omnis
Pergula;—discipulus Thrypheri doctoris, apud quem
Sumine cum magno lepus atque aper et pygargus
Et Scythicae volucres et phoenicopterus ingens
Et Gaetulus oryx, hebeti lautissima ferro
Caeditur et tota sonat ulmea coena Subura.
Nec frustum capreae subducere, nec latus Afrae
Novit avis noster tirunculus ac rudis omni
Tempore et exiguae furtis imbutus ofellae.
Plebeios calices et paucis assibus emtos
Porriget incultus puer atque a frigore tutus:
Non Phryx aut Lycius, non a mangone petitus
Quisquam erit et magno. Quum poscis, posce Latine.
Idem habitus cunctis, tonsi rectique capilli,

and attendance to match.

130, 131. *res—exiguas*] "poverty." So in Hor. Od. iii. 16, 25, "Contemtae dominus splendidior rei."

132, 133. *nec—materia*] "neither a mosaic ('tessellae'), nor even a counter of it."

136. *structor*] Sat. v. 120, note.

136, 137. *cui—pergula*] "who has no rival in the carving-school." 'Pergula' was a booth open to the street, like a cobbler's stall. It was used either as a workshop, or by poor teachers of grammar, rhetoric, or other accomplishments, including, it would seem, the art of carving. Cf. note on Sat. vii. 178.

137—141. *Thrypheri*] A famous "structor" of the day, who taught the art of arranging a table and carving. See note on Sat. v. 120. The lesson was illustrated by wooden models; hence l. 141, "lautissima *ulmea* coena" (in appos. with "lepus" &c.) "a most splendid (elm) supper."

139. *Scythicae volucres*] "pheasants." "Scythicae" is used for "Phasianae;" i. e natives of the river Phasis in Colchis. The bird takes its name from the latter.

141. *Subura*] Sat. iii. 5 and note.

142—144.] "As for *slaves*, mine is too innocent to filch (i. e. from the dish) a piece of kid or the wing of a guinea-fowl; novice as he is, and uncivilized on all occasions, and only practised in thefts of a tiny scrap (from the plates)." The "Afra avis" occurs also in Hor. Epod. 2. 53.

146 *a frigore tutus*] "With just clothes to keep him warm;" (not for finery.)

148. *magno*] sub. "pretio." "Latinè:"—since he is home born, not a foreigner. "Poscis," "call for anything."

149. *tonsi rectique*] "cut close and

Atque hodie tantum propter convivia pexi.
Pastoris duri est hic filius, ille bubulci:
Suspirat longo non visam tempore matrem,
Et casulam et notos tristis desiderat hoedos,
Ingenui vultus puer ingenuique pudoris,
Quales esse decet, quos ardens purpura vestit.
Hic tibi vina dabit, diffusa in montibus illis,
A quibus ipse venit, quorum sub vertice lusit:
Namque una atque eadem est vini patria atque ministri.
Nostra dabunt alios hodie convivia ludos:
Conditor Iliados cantabitur, atque Maronis
Altisoni dubiam facientia carmina palmam.
Quid refert, tales versus qua voce legantur?
Leave care to itself,
Sed nunc dilatis averte negotia curis,
Et gratam requiem dona tibi, quando licebit
Per totam cessare diem. Non fenoris ulla
Mentio, nec, prima si luce egressa, reverti
Nocte solet, tacito bilem tibi contrahat uxor.
Protenus ante meum, quidquid dolet, exue limen:
Pone domum, servos, et quidquid frangitur illis
and Rome to its
Aut perit; ingratos ante omnia pone sodales.
Interea Megalesiacae spectacula mappae

straight;" i. e. not curled. Juvenal perhaps thought of the "Puer quis ex aula capillis Ad cyathum statuetur unctis" of Hor. (Od. i. 29. 8).

155.] "Such as I only wish our high-born youth were." "Ardens purpura," i. e. the "toga praetexta." See note on Sat. i. 78.

156. *diffusa*] See on Sat. v. 30.

159. 160. *vina—venit*] i. e. the "vin du pays;"—opposed to imported or "fine" wines.

178, 179. *dubiam*] i. e. with Homer. For "cantabitur" ("recited") see Sat. vii. 153.

184, 185. *prima—uxor*] So the empress Messalina, Sat. vi. 116—132.

192—202.] "Meanwhile, let the people at Rome enjoy the races at their pleasure."

191. *mappae*] The signal for the chariots to start was given, by the praetor dropping a napkin; so that it is equivalent to "races."

ib. *Megalesiacae*] From the Megalesia (or 'Megalenses ludi'), celebrated in honour of Cybele, the μεγάλη μήτηρ. See on Sat. iii. 137. Hence they are here called the "Idaeum solenne," l. 192. They took place in April; see Sat. vi. 69, and note: and it appears from l. 75, 76, of this Satire, that it was written about the same time. See note on l. 72. During the Republic, *these* 'ludi' consisted only of scenic representations. From the present passage, however, they had evidently come to include chariot-races in the Circus as well; and it would seem that there existed the same enthusiasm as those of the 'magni ludi' themselves. See Sat. iii. 223, and note.

chariot-races.

Idaeum solenne colunt, similisque triumpho
Praeda caballorum Praetor sedet, ac, (mihi pace
Immensae nimiaeque licet si dicere plebis,)
Totam hodie Romam circus capit, et fragor aurem
Percutit, eventum viridis quo colligo panni.
Nam si deficeret, moestam attonitamque videres
Hanc urbem, veluti Cannarum pulvere victis
Consulibus. Spectent juvenes, quos clamor et audax
Sponsio, quos cultae decet adsedisse puellae;
Spectent hoc nuptae juxta recubante marito,
Quod pudeat narrasse aliquem praesentibus ipsis.
Nostra bibat vernum contracta cuticula solem
Effugiatque togam. Jam nunc in balnea, salva
Fronte, licet vadas, quamquam solida hora supersit
Ad sextam. Facere hoc non possis quinque diebus
Continuis, quia sunt talis quoque taedia vitae
Magna. Voluptates commendat rarior usus.

191, 192. *colunt*] "honour." "Spectacula" is the nomin. to the verb, and "Idaeum solenne" the accus. after it.

192. *similis triumpho*] See note on Sat. x. 36—46.

193. *Praetor*] See note to Sat. vii. 87.

ib. *praeda caballorum*] i. e. at their mercy, if they choose to run away. He was himself seated *in a chariot;* see Sat. x. 42. It is also explained, a prey to his horses; i. e. eaten up by the expense of keeping them. But this seems far-fetched.

ib. *pace*] "by the leave of;" i. e. without offence to. It is most common in the phrase "pace tua."

195—202.] See l. 53, and notes on Sat. iii. 223; vii. 114.

198, 199. *veluti—consulibus*] Livy says (xxii. 54), "Romam . . . occidione occisos cum duobus exercitibus consules, deletasque omnes copias, allatum fuerat. Nunquam, salva urbe, tantum pavoris tumultusque intra moenia Romana fuit."

200. *sponsio*] Here, the betting on the 'factiones' of the chariots, which often ran very high. See on Sat. vii. 114.

202. *quod—aliquem*] "what they would have blushed for any one even to have *described*;"—opposed to "spectent." "Ipsis," scil. "nuptae."

203. *contracta*] wrinkled. We are too old for that sort of thing.

204. *togam*] See note on Sat. iii. 172.

ib. *Jam nunc*] i. e. as to-day is a public holiday.

204, 205. *salva fronte*] without blushing.

205, 206. *quamquam—sextam*] See note on Sat. i. 49, "ab octava." Anticipating the bath, and therefore the "coena," by two hours, was, of course, a speciality of this day's holiday. See note on l. 204.

206. *quinque diebus*] The remaining five days of the festival.

SATIRA XII.

"WELCOME HOME."

Our mutual friend's escape from shipwreck.

Natali, Corvine, die mihi dulcior haec lux,
Qua festus promissa deis animalia cespes
Exspectat. Niveam Reginae caedimus agnam:
Par vellus dabitur pugnanti Gorgone Maura:
Sed procul extensum petulans quatit hostia funem,
Tarpeio servata Jovi, frontemque coruscat:
Quippe ferox vitulus, templis maturus et arae,
Spargendusque mero, quem jam pudet ubera matris
Ducere, qui vexat nascenti robora cornu.
Si res ampla domi similisque affectibus esset,
Pinguior Hispulla traheretur taurus, et ipsa
Mole piger; nec finitima nutritus in herba,
Laeta sed ostendens Clitumni pascua sanguis
Iret, et a grandi cervix ferienda ministro,

1. *natali—dulcior*] So Hor. Od. iv. 11. 17. "Jure sollemnis mihi sanctiorque Paene natali proprio."

ib. *haec lux*] He proposes to keep it as a festival for the safe return of their mutual friend Catullus.

2. *cespes*] The turf-altar. Hor. Od. i. 19, 13, "Hic vivum mihi cespitem;" iii. 8. 3, 4, "positusque carbo in Cespite vivo."

3. *Reginae*] to Juno. There was a temple of 'Juno Regina' on the Aventine.

4. *pugnanti—Maura*] to Minerva. "Gorgone Maura," "*with*" it; i. e. with the 'aegis,' which had Medusa's head upon it.

5. *funem*] scil. by which it is being led to the altar.

6. *Tarpeio*] i. e. Capitolino.

11. *Hispulla*] Some notoriously stout lady; perhaps the Hispulla of Sat. vi. 74.

13. *Clitumni pascua*] Virg. Georg. ii. 146—148, "Hinc albi, Clitumne, greges, et maxima taurus Victima, saepe tuo perfusi flumine sacro, Romanos ad templa deûm duxere triumphos."

13, 14. *sanguis—cervix*] In apposition with 'taurus' (repeated from l. 11 before "iret"); "a bull, blood of Clitumnus, neck that the priest's attendant must be tall to strike." The minister was termed 'popa.' He stunned the victim with a blow on the head, and then cut its throat.

Ob reditum trepidantis adhuc, horrendaque passi
Nuper, et incolumem sese mirantis amici.
Struck by lightning. Nam praeter pelagi casus, et fulguris ictus
Evasi. Densae coelum abscondere tenebrae
Nube una, subitusque antennas impulit ignis,
Quum se quisque illo percussum crederet, et mox
Attonitus nullum conferri posse putaret
Naufragium velis ardentibus. Omnia fiunt
Talia, tam graviter, si quando poetica surgit
Tempestas. Genus ecce aliud discriminis: audi,
Et miserere iterum; (quamquam sint cetera sortis
Ejusdem:) pars dira quidem, sed cognita multis,
Et quam votiva testantur fana tabella
Plurima. Pictores quis nescit ab Iside pasci?
Accidit et nostro similis fortuna Catullo.
Quum plenus fluctu medius foret alveus, et jam,
Alternum puppis latus evertentibus undis,
(Arboris incertae,) nullam prudentia cani
Rectoris conferret opem; decidere jactu
Coepit cum ventis.

17. *ictus*] nom. plural.

18. *evasi*] sub. "fuerunt." The four following lines amplify the "fulguris ictus."

21. *conferri posse*] i. e. be so bad as.

23. *poetica*] "poet-loved."

24. *genus—aliud discriminis*] viz. that which he describes l. 30—61; the lightening the ship of its cargo, and cutting away the mast. "Genus," "aspect."

25, 26. *quamquam — ejusdem*] "Although, in fact, the other incidents of the storm are of the same class;" i. e. calling for commiseration. But the meaning is obscure.

26. *pars dira*] in apposition to "genus aliud." "A fearful part indeed of the peril."

27, 28.] Those who had escaped shipwreck had a picture ('tabula' or 'tabella') of their disaster painted, with which they walked about, soliciting charity. See Sat. xiv. 302. The 'tabula,' with the dress in which they had escaped, was afterwards hung up in some temple as a thank-offering. See Hor. Od. i. 5. 13—16, "Me tabula sacer Votiva paries indicat uvida Suspendisse potenti Vestimenta maris Deo."

28. *Iside*] From the frequency of her worship at Rome in Juvenal's time. See Sat. vi. 523 and note. One of her titles was also Pelagia, which would be an additional reason for her mention here. "Pictores," i. e. of the "tabella."

30. *alveus*] the hold.

31, 32.] "The waves laying the ship, unsteady log that she was, on her beam-ends." Lit. "oversetting in turns each side of the ship." "Arboris incertae" will thus be in apposition with "puppis." The expression is of course feeble, but it is far from being the only instance in this Satire.

33, 34. *decidere—ventis*] "to toss

"Over with the cargo."

Fundite, quae mea sunt, dicebat, *cuncta,* Catullus,
Praecipitare volens etiam pulcerrima, vestem
Purpuream, teneris quoque Maecenatibus aptam,
Atque alias, quarum generosi graminis ipsum
Infecit natura pecus; sed et egregius fons
Viribus occultis et Baeticus adjuvat aer.
Ille nec argentum dubitabat mittere, lances
Parthenio factas, urnae cratera capacem,
Et dignum sitiente Pholo, vel conjuge Fusci.
Adde et bascaudas, et mille escaria, multum
Caelati, biberat quo callidus emtor Olynthi.
(Sed quis nunc alius, qua mundi parte, quis audet
Argento praeferre caput, rebusque salutem?
Non propter vitam faciunt patrimonia quidam,
Sed vitio caeci propter patrimonia vivunt.)

up with the winds for it." Lit. "to settle the dispute by a cast of the dice;" scil. "talorum." There is of course a pun on the 'jactura' of the cargo, l. 37—47, 52, 53. 'Decidere,' sub. 'litem,' was the technical term for a compromise in the law-courts.

39. *teneris—Maecenatibus*] Sat. i. 66 and note.

40, 41. *quarum—pecus*] The construction is "quarum pecus ipsum natura generosi graminis infecit;" and "pecus" is used for 'lanam.' The wool had a natural colour, and so did not require dyeing. Cf. Virg. Eclog. iv. 42—45, "Nec varios discet" (scil. in the restored golden age) "mentiri lana colores, Ipse sed in pratis aries jam suave rubenti Murice, jam croceo mutabit vellera luto; Sponte sua sandyx pascentes vestiet agnos." Martial (Ep. xiv. 133) speaks of the Baetic pastures in a similar way, "Non est lana mihi mendax" (the "lacerna Baetica" is supposed to speak), "nec mutor aeno: Si placeant Tyriae, me mea tinxit ovis."

41. *sed et*] "although too."

41, 42. *egregius fons—et Baeticus —aer*] i. e. by hendiadys, "the river Bactis, and its admirable climate." Baetis is the Spanish Guadalquivir. Andalusia, through which it flows, has always been famous for its beauty and fertility.

43. *ille*] i.e. Catullus. "Mittere," "throw overboard."

44. *Parthenio*] i. e. "a Parthenio:" a silver-chaser apparently of high repute at this period.

ib. *urnae*] Sat. vi. 426 and note.

45. *Pholus*] A centaur. His capacious goblet is mentioned by Theocritus, 6. 149, 150, ἀμά γε πᾷ τοι-όνδε Φόλῳ κατὰ λάϊνον ἄντρον Κρητῆρ' Ἡρακλῆι χέρων ἐστάσατο Χείρων;

ib. *conjuge Fusci*] Some lady equally bibulous with the Laufella of Sat. ix. 117.

47. *caelati — Olynthi*] "chased plate of king Philip." "Emtor Olynthi." Philip got possession of this town (the subject of the Olynthiac Orations of Demosthenes) by bribery. Horace has the same reference: "diffidit urbium Portas vir Macedo, et subruit aemulos Reges muneribus." With "caelati" sub. "argenti."

48—51.] "*Catullus* did this; but it was more than many others would have done."

The mast cut away.

Jactatur rerum utilium pars maxima: sed nec
Damna levant. Tunc, adversis urgentibus, illuc
Decidit, ut malum ferro submitteret, ac se
Explicat angustum. Discriminis ultima, quando
Praesidia afferimus navem factura minorem.
I nunc et ventis animam committe, dolato
Confisus ligno, digitis a morte remotus
Quatuor,—aut septem si sit latissima taeda!
Mox cum reticulis et pane et ventre lagenae
Adspice sumendas in tempestate secures.

"Safe in."

Sed postquam jacuit planum mare, tempora postquam
Prospera vectoris, fatumque valentius Euro
Et pelago, postquam Parcae meliora benigna
Pensa manu ducunt, hilares, et staminis albi
Lanificae, modica non multo fortior aura
Ventus adest: inopi miserabilis arte cucurrit
Vestibus extentis, et, quod superaverat unum,
Velo prora suo. Jam deficientibus Austris,
Spes vitae cum sole redit: tum gratus Iulo,
Atque novercali sedes praelata Lavino,

52.] Description of the storm and lightening the ship resumed.

54, 55. *decidit—submitteret—explicat*] scil. Catullus. "Illuc decidit," "he came to this." "*Res* decidit" would be more usual, but the sentence would not then hang well together.

56. *factura minorem*] "mutilate;" i.e. by the loss of the mast.

59. *taeda*] "fir-plank." It is the first meaning of the word.

60. *reticulis — lagenae*] "with *other* necessaries." "Reticulis," network bags for carrying provisions; a kind of game-bag. "Ventre lag.:" i.e. "big-bellied flagon."

61. *in tempestate*] In rough weather.

63. *vectoris*] "The passenger;" from the passive 'vehi.' Catullus is of course meant, and the construction is "postquam prospera tempora vectoris (erant), fatumque (ejus) valentius (erat) Euro et pelago."

64—66.] See Sat. iii. 27 and note.

65, 66. *staminis albi*] This was for prosperity. When death and disaster were to follow, the Parcae spun black thread.

68. *vestibus extentis*] The sails having gone over with the mast.

ib. *quod*] The antecedent is "velo" in the next line: "the foresail."

70—72. *gratus—apex*] Mons Albanus. See Virg. Aen. i. 267—271, "At puer Ascanius, cui nunc cognomen Iulo Additur . . . . Triginta magnos volvendis mensibus orbes Imperio explebit, regnumque ab sede Lavini Transferet, et longam multa vi muniet Albam." Livy follows the same legend: "Is Ascanius abundante Lavinii multitudine, florentem jam urbem novercae reliquit; novam ipse aliam sub Albano monte condidit; quae, ab situ porrectae in dorso urbis Longa Alba appellata." (I. 3.) "Sedes praelata" is in apposition with "apex," l. 72.

71.] "Lavinum" is here used for 'Lavinium.' This was the first set-

Conspicitur sublimis apex, cui candida nomen
Scrofa dedit, laetis Phrygibus mirabile sumen,
Et nunquam visis triginta clara mamillis.
Tandem intrat positas inclusa per aequora moles
Tyrrhenamque Pharon porrectaque brachia rursum,
Quae pelago occurrunt medio, longeque relinquunt
Italiam. Non sic igitur mirabere portus,
Quos natura dedit. Sed trunca puppe magister
Interiora petit Baianae pervia cymbae
Tuti stagna sinus. Gaudent ibi vertice raso
Garrula securi narrare pericula nautae.
A hearty welcome. Ite igitur, pueri, linguis animisque faventes,
Sertaque delubris et farra imponite cultris,

tlement of the Trojans in Latium, being called after Lavinia, the daughter of Latinus, and wife of Aeneas. Lavinia was stepmother to Ascanius, who was the son of Aeneas by Creusa: hence "*novercali.*"

72—74.] See Virg. Aen. viii. 43. The river-god Tiber predicts, in the vision seen by Aeneas, "Litoreis ingens inventa sub ilicibus sus, Triginta capitum fetus enixa, jacebit; Alba, solo recubans, albi circum ubera nati." Accordingly the portent appears soon afterwards (l. 82), "Candida per sylvam cum fetu concolor albo Procubuit viridique in litore conspicitur sus."

74. *nunquam visis*] "fabulous;" i. e. never *really* seen.

75—77.] i. e. the port of Ostia. Originally the port was formed by the embouchure of the Tiber, and the Ostia of the republican period means this. The alluvial deposit of the river, however, increased so much, that Ostia ceased to be a *sea*-port at all, and the cargoes of ships had to be carried up the river in barges. To remedy this, Claudius excavated a new basin, protected by two piers, with an artificial island and light-house between them. These are the "porrecta brachia" and "Tyrrhenam Pharon" of l. 76. An inner basin was afterwards formed by Trajan. These new works were two miles north of the old Ostia. "Per," "amidst."

79. *trunca*] shattered; lit. mutilated. This explains the "*interiora* petit" of l. 80. The ship goes into the inner basin to refit; see last note.

80. *Baianae pervia cymbae*] "Now safely navigable even by a Lucrine lake-boat." Baianae is used for Lucrinae, the Lacus Lucrinus being half-way between Baiae and Puteoli. The Lucrine is very shallow, and, although connected with the sea both naturally and by the work of Agrippa, referred to Virg. Georg. ii. 161 — 163 ("Tyrrhennusque fretis immittitur aestus Avernis"), yet protected from it by a sand-bank. Small boats can therefore be employed on it without risk.

81. *vertice raso*] Both Greek and Roman sailors shaved off their hair after an escape from shipwreck, and dedicated it as a thank-offering.

84. *farra imponite cultris*] Before striking the victim, its head, as well as the sacrificial fire and knives, were sprinkled with the crumbs of the "mola salsa." This was a cake

Ac molles ornate focos glebamque virentem.
Jam sequar, et sacro, quod praestat, rite peracto,
Inde domum repetam, graciles ubi parva coronas
Accipiunt fragili simulacra nitentia cera.
Hic nostrum placabo Jovem, Laribusque paternis
Thura dabo, atque omnes violae jactabo colores.
Cuncta nitent: longos erexit janua ramos,
Et matutinis operatur festa lucernis.

Suspicion disarmed; no chance of a *succession.*

Nec suspecta tibi sint haec, Corvine. Catullus,
Pro cujus reditu tot pono altaria, parvos
Tres habet heredes. Libet exspectare, quis aegram
Et claudentem oculos gallinam impendit amico
Tam sterili. Verum haec nimia est impensa: coturnix
Nulla unquam pro patre cadet. Sentire calorem
Si coepit locuples Gallita et Paccius orbi,
Legitime fixis vestitur tota tabellis

of roasted barley-meal mixed with salt. Its Greek name is *οὐλόχυτα*.

86. *praestat*] "is the first thing." So Virg. Aen. i. 135, "Quos ego—Sed motos praestat componere fluctus."

87, 88. *parva—simulacra*] The Lares and Penates. They were always invoked on starting for a voyage, and saluted on a return from it, as patrons of the family.

88. *nitentia cera*] Because they were usually made of wax. So Horace (Epod. 2. 66) speaks of the "renidentes Lares."

89. *nostrum*] "our *Roman* Jove;" i. e. Jupiter Capitolinus.

90. *jactabo*] will wreathe round them.

91, 92. *erexit—lucernis*] On festive occasions the doors were hung with garlands; see Sat. vi. 51, 52; 227, 228 and note. It would seem from this passage that lamps were also employed in the decorations.

92. *festa*] This agrees with "janua." The translation is, "in holiday-dress celebrates the feast with dawn-kindled lamps." "Operatur" is lit. "sacrifices," like the Greek *ῥέζειν*.

93. *suspecta*] As if I were a legacy-hunter. See note on Sat. iv. 18—22.

95. *libet exspectare*] "You will have to wait long for one who . . ."

96. *impendit*] "lay out;" i. e. sacrifice. For "gallinam" see Sat. xiii. 233 and note.

97. *tam sterili*] from whom so little is to be got.

ib. *haec*] i. e. "impensa *gallinae*." They would not even offer a "*coturnix*," (a still cheaper bird,) though it were for their own father.

98. *sentire calorem*] "(feel) feverish."

99. *Gallita—Paccius*] Rich and childless persons. See Sat. iii. 129, 130; iv. 18—22, and note on latter. Gallita is possibly the Galvia Crispinilla mentioned by Tac. Hist. i. 73, as "potens pecunia ac orbitate." "Paccius:" perhaps the dramatist of Sat. vii. 12.

100. *fixis*] attached to the images of the gods in the "porticus." See Sat. x. 55 and note.

Porticus: exsistunt, qui promittunt hecatomben,
Quatenus hic non sunt nec venales elephanti,
Nec Latio aut usquam sub nostro sidere talis
Belua concipitur; sed furva gente petita
Arboribus Rutulis et Turni pascitur agro,
Caesaris armentum, nulli servire paratum
Privato: siquidem Tyrio parere solebant
Hannibali et nostris ducibus regique Molosso
Horum majores et dorso ferre cohortes,
Partem aliquam belli, et euntem in proelia turrim.
Nulla igitur mora per Novium, mora nulla per Histrum
Pacuvium, quin illud ebur ducatur ad aras,
Et cadat ante Lares Gallitae, victima sacra
Tantis digna deis et captatoribus horum.
Alter enim, si concedas mactare, vovebit

101—104.] "People come forward who vow their hecatomb;—hecatomb of *oxen* (ἑκατὸν βοῦς), that is, since elephants are not to be had. They would vow *them* if they were."

102—104. *quatenus — concipitur*] The construction is "Quatenus hic non sunt elephanti, nec venales, nec Latio," &c. "Inasmuch as there are no elephants to be had here, neither imported for sale, nor indigenous." Instead of the adjective which should be coupled with "venales" by the second "nec," the sentence passes (in l. 103, 104) into the finite construction, "nec—concipitur." If l. 102 would have scanned without it, the first "nec" would probably never have been inserted.

104—107. *sed — privato*] Elephants were imported by the emperors for the procession of the Ludi Magni; see on Sat. x. 36—46. They were strictly preserved in the woods near Ardea; hence "Rutulis; Turni—agro," l. 105. See Virg. Aen. vii. 409—413, "Dea tollitur alis Audacis Rutuli ad muros . . . . locus Ardea quondam Dictus avis; et nunc magnum manet Ardea nomen, Sed Fortuna fuit. Tectis hic Turnus in altis Jam mediam nigra carpebat nocte quietem."

104. *furva gente*] i. e. from the Moors. Cf. Sat. xi. 125.

107. *siquidem*] "inasmuch as." Thus giving the reason for their being "Caesaris armentum."

108. *regi Molosso*] i. e. Pyrrhus. His elephants, which were the first the Romans had seen, decided the battle of Heraclea, B.C. 280, against the Romans. Molosso is for Epirotae, as Molossia was a province of Epirus.

110. *aliquam*] "very considerable;" a frequent meaning of the word.

111, 112. *Novium—Histrum Pacuvium*] Notorious 'captatores' of the day. See note on Sat. iv. 18—22.

112. *ebur*] for '*elephas*.'

113. *victima sacra*] In apposition with "ebur."

114. *tantis—deis*] i. e. the Lares Gallitae.

ib. *horum*] scil. Larium. Used for Gallita herself.

115. *alter*] Pacuvius.

ib. *concedas*] If the law would let him. "Mactare," sub. "servorum corpora," from l. 116.

De grege servorum magna et pulcerrima quaeque
Corpora, vel pueris et frontibus ancillarum
Imponet vittas, et, si qua est nubilis illi
Iphigenia domi, dabit hanc altaribus, etsi
Non sperat tragicae furtiva piacula cervae.
Laudo meum civem, nec comparo testamento
Mille rates: nam si Libitinam evaserit aeger,
Delebit tabulas, inclusus carcere nassae,
Post meritum sane mirandum, atque omnia soli
Forsan Pacuvio breviter dabit. Ille superbus
Incedet victis rivalibus. Ergo vides, quam
Grande operae pretium faciat jugulata Mycenis.
Vivat Pacuvius, quaeso, vel Nestora totum:
Possideat, quantum rapuit Nero: montibus aurum
Exaequet; nec amet quemquam, nec ametur ab ullo!

118—120.] The well-known story of Iphigenia's sacrifice by Agamemnon, and the substitution of the stag. See Eurip. Iph. Aul. 1540—1589.

120. *tragicae—cervae*] "the stag of tragedy." Referring to the above play. In the Iph. in Taur. l. 28, Iphigenia says, ἀλλ' ἐξέκλεψεν ἔλαφον ἀντιδοῦσά μου Ἄρτεμις Ἀχαιοῖς. Hence "*furtiva* piacula" here.

121. *meum civem*] Pacuvius.

121, 122. *nec—rates*] Referring still to the story of Iphigenia. "The object of Agamemnon's sacrifice (to procure the liberation of the detained fleet, στόλον Ἀργείων, χιλιοναύταν, Aesch. Ag. 44), was not comparable to the will, for which Pacuvius would make a similar offering."

124. *meritum sane mirandum*] The vows of Pacuvius, to which the testator would ascribe his recovery.

127. *Mycenis* (adj.)] i. e. Iphigenia. Here, of course, it means the daughter whom Pacuvius would sacrifice, if he had one. "See, from the success which would then probably attend Pacuvius (l. 123—126) how useful such a victim might be."

129. *rapuit Nero*] Sat. x. 15—18 and note.

Liber Quintus.

SATIRA XIII.

A BAD WORLD.

Calvinus is surprised at being cheated; as if it were not an every-day occurrence.

Exemplo quodcumque malo committitur, ipsi
Displicet auctori. Prima est haec ultio, quod se
Judice nemo nocens absolvitur, improba quamvis
Gratia fallacem Praetoris vicerit urnam.
Quid sentire putas omnes, Calvine, recenti
De scelere et fidei violatae crimine? Sed nec
Tam tenuis census tibi contigit, ut mediocris
Jacturae te mergat onus; nec rara videmus,
Quae pateris. Casus multis hic cognitus, ac jam
Tritus, et e medio Fortunae ductus acervo.
Ponamus nimios gemitus: flagrantior aequo
Non debet dolor esse viri, nec vulnere major.
Tu quamvis levium minimam exiguamque malorum
Particulam vix ferre potes, spumantibus ardens
Visceribus, sacrum tibi quod non reddat amicus
Depositum. Stupet haec, qui jam post terga reliquit

1. *exemplo—malo*] In bad precedent. Similarly, an article of dress is said to be "exempli mali," "in bad style."

2. *auctori*] the doer.

4. *Praetoris—urnam*] The "judices" appointed by the Praetor to try a cause (see on Sat. iii. 213) were selected by lots drawn from an *urn*. If either of the litigants had interest with the Praetor ("gratia") he could favour them by tampering with the lots, so as to ensure their having such judges as they would prefer. Hence here "fallacem Praetoris urnam."

5, 6.] Calvinus, to whom the Satire is addressed, had been defrauded by a person who had not returned a 'depositum;' see l. 15, 16. This is the Greek παρακαταθήκη. It was the term for property entrusted for safe keeping to a friend when the owner was likely to be long absent. See note on l. 199—207 post; and Tobit, cap. iv. 20; ix. 5, 6.

7. *census*] See note on Sat. v. 57.

Sexaginta annos, Fonteio Consule natus?
An nihil in melius tot rerum proficis usu?
Magna quidem, sacris quae dat praecepta libellis
Victrix Fortunae sapientia; dicimus autem
Hos quoque felices, qui ferre incommoda vitae,
Nec jactare jugum, vita didicere magistra.
Quae tam festa dies, ut cesset prodere furem,
Perfidiam, fraudes atque omni ex crimine lucrum
Quaesitum, et partos gladio vel pyxide numos?
Rari quippe boni: numero vix sunt totidem, quot
Thebarum portae, vel divitis ostia Nili.
Nona aetas agitur, pejoraque saecula ferri
Temporibus, quorum sceleri non invenit ipsa
Nomen et a nullo posuit Natura metallo:
Nos hominum divûmque fidem clamore ciemus,
Quanto Faesidium laudat vocalis agentem
Sportula? Dic, senior bulla dignissime, nescis,
Quas habeat Veneres aliena pecunia? nescis,

17. *Fonteio Consule*] There were several consuls of this name. Possibly this is the "Capito Fonteius" of Horace (Sat. i. 5. 32).

19—22.] "Philosophy is a good teacher, but experience a better."

22. *jactare*] "toss;" i. e. try to shake off, like a heifer or young horse.

25. *pyxide*] "poison." Lit. the case in which it is kept.

27. *Thebarum*] Of course here the Θήβη ἑπτάπυλος (Hom. Il. iv. 406) of Boeotia; not the Aegyptian Θήβη ἑκατόμπυλος (Hom. Il. ix. 383).

28. *nona aetas*] Mr. Macleane is probably right in referring this to the division of the "Magnus Annus," by the Etruscans and Romans, into ten periods, of which the tenth was to witness the restoration of the first or golden age. See Niebuhr. Rom. Hist. i. 137 seqq. The ninth would, therefore, naturally be the period of greatest declension from it. The ordinary classification by metals cannot be referred to, as these are limited to four,—gold, silver, brass, and iron. An ingenious explanation has been given, by which the "nona aetas" is referred to Solon's division of the *life of man* into nine periods of seven years each. See Sol. Ep. 1, Brunck's Analecta, p. 64. The ninth period would therefore, of course, be one of decadence: ἔτι μὲν δύναται μαλακώτερα ὁ' αὐτοῦ. And the rendering would here be, "We are now in the ninth period (i. e. decadence) of the world's life; an age debased below that of iron," &c.: the "aetas" and "saecula" being thus independent images, the latter referring to the metallic classification. But the account first given is probably the true one.

29. *quorum*] Scil. "saeculorum."

30. *Faesidium*] Some advocate of note.

ib. *agentem*] sub. "causas."

32, 33. *vocalis—sportula*] i. e. his clients, who applaud him for the sake of the "sportula" he distributes. Cf. Sat. x. 46; and see note on Sat. i. 95.

33. *senior bulla dignissime*] i. e. "you gray-headed child." See Sat. v. 164 and note.

34. *Veneres*] "charms."

Quem tua simplicitas risum vulgo moveat, quum
Exigis a quoquam, ne pejeret, et putet ullis
Esse aliquod numen templis araeque rubenti ?
There was some honesty in the golden age;
Quondam hoc indigenae vivebant more, priusquam
Sumeret agrestem, posito diademate, falcem
Saturnus fugiens ; tunc, quum virguncula Juno
Et privatus adhuc Idaeis Jupiter antris ;
Nulla super nubes convivia Coelicolarum,
Nec puer Iliacus, formosa nec Herculis uxor
Ad cyathos, et jam siccato nectare tergens
Brachia Vulcanus Liparaea nigra taberna.
Prandebat sibi quisque deus, nec turba deorum
Talis, ut est hodie, contentaque sidera paucis
Numinibus miserum urgebant Atlanta minori
Pondere. Nondum aliquis sortitus triste profundi
Imperium, aut Sicula torvus cum conjuge Pluton.
Nec rota, nec Furiae, nec saxum, aut vulturis atri

37. *rubenti*] With the blood of the victims.

38—59.] "They lived thus (i. e. with the honesty you would exact now-a-days) in the golden age." Cf. Sat. vi. init.

39, 40. *sumeret—fugiens*] See Virg. Aen. viii. 319—325, "Primus ab aethereo venit Saturnus Olympo, Arma Jovis fugiens, et regnis exul ademtis. . . . Aurea, quae perhibent, illo sub rege fuerunt Saecula."

40. *virguncula*] "a little girl."

43. *puer Iliacus*] Ganymede. "Herculis uxor:" Hebe.

44, 45. *et jam—taberna*] "Nor any Vulcan, with nectar just drained, wiping his arms sooty with the Liparaean workshop." The description of Vulcan washing after his work is given in Homer, Il. xviii. 414, 415, where Thetis comes to visit him: Σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἀμφὼ χεῖρ' ἀπομόργνυ, Αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα. Nothing is said, indeed, about the cup of nectar, but Juvenal may have drawn on his own imagination for this; or the passage may be a parody on some contemporary poem. (Vulcan was a favourite subject. See Sat. i. 8, 9.) The lines have been thought to refer to the passage Il. i. 597—600, where Vulcan hands round the nectar to avert an impending quarrel. This meaning, however, can hardly be got out of "siccato nectare."

45. *Liparaea—taberna*] Sat. i. 8, 9, and note.

46. *sibi quisque*] "separately." Not at a common table, as afterwards.

47. *talis*] sub. "erat."

49. *profundi*] Probably "the sea."

50. *Sicula—conjuge*] See Sat. x. 112 and note. "Sicula:" because Sicily was given to Proserpine by Jupiter at her wedding. See Pind. Nem. i. 18 seqq., νάσῳ, Τὰν Ὀλύμπου δεσπόταις Ζεὺς ἔδωκεν Φερσεφόνα.

51. *rota—saxum—vulturis*] The well-known legends of Ixion, Sisyphus, and Tityus. For "Furiae" see Aen. vi. 605, "Furiarum maxima juxta Accubat." Scil. near Ixion and others.

Poena; sed infernis hilares sine regibus umbrae.
Improbitas illo fuit admirabilis aevo.
Credebant hoc grande nefas et morte piandum,
Si juvenis vetulo non adsurrexerat, et si
Barbato cuicumque puer, licet ipse videret
Plura domi fraga, et majores glandis acervos.
Tam venerabile erat, praecedere quatuor annis,
Primaque par adeo sacrae lanugo senectae!
Nunc, si depositum non infitietur amicus,
Si reddat veterem cum tota aerugine follem,
Prodigiosa fides et Tuscis digna libellis,
Quaeque coronata lustrari debeat agna.
Egregium sanctumque virum si cerno, bimembri
Hoc monstrum puero et miranti jam sub aratro

in *ours*, it would be a 'lusus naturae.'

56. *barbato cuicumque*] "To one a few years older." See note on Sat. vi. 105.

60. *depositum*] See note on l. 5, 6. The term is amplified in the "veterem—follem" of the next line.

61. *aerugine*] for 'aere.' "Its entire contents."

62. *prodigiosa fides*] sub. "est." "It is an honesty quite portentous."

ib. *Tuscis—libellis*] Of the intervention of a soothsayer. Cf. Sat. ii. 121 and note. Portents ('prodigia'), such as those mentioned l. 64—70, were under the jurisdiction of the augurs and 'haruspices.' The former, who were the superior class, acted ex officio in certain conventional cases; the latter were specially summoned for the occasion;—rather as private practitioners, and where the portent was of an exceptional kind.

Originally, as was natural, the province both of the augurs and 'haruspices' lay in the *future* only. The 'haruspex' delivered his predictions from the appearance of the entrails on the altar, the name being probably derived from 'haruga' (an old Latin term for a "victim") and 'spicio,' the root of 'inspicio.' The augurs, on the other hand, drew their predictions from the flight and cries of birds,—'avis' (contracted into 'au,' as in 'auspex'), and, it is said, 'garrio.' Gradually, however, the functions of both augurs and 'haruspices' were extended to interpretations of the will of heaven as well past and present as future; just as the term προφήτης, i. e. "interpreter," in Scripture, means a moral teacher as well as what we usually call a prophet. As these 'prodigia' were looked upon as an expression of that will, the "soothsayer" was accordingly summoned to explain what they portended, and, where the portent was evil, what were its causes and the rites required to expiate it ('lustratio'). The rules by which these were determined were contained in certain 'libri haruspicini,' said to have been derived from Etruria. Hence "Tuscis libellis" here, the art itself having been invented by the Etruscan soothsayer Tages.

63. *coronata—agna*] The sacrifice at a 'lustratio.' See last note, and cf. Sat. ii. 158 and note.

64—70. *bimembri—torrens*] Instances of 'prodigia.' See note on l. 62. They are all taken from the accounts of those transcribed by Livy from the public records.

64, 65. *bimembri—puero*] Liv. xxvii. 11, "cum elephanti capite puerum natum."

Piscibus inventis, et fetae comparo mulae,
Sollicitus, tamquam lapides effuderit imber,
Examenve apium longa consederit uva
Culmine delubri, tamquam in mare fluxerit amnis
Gurgitibus miris et lactis vortice torrens.

Oaths come cheap.

Intercepta decem quereris sestertia fraude
Sacrilega? Quid, si bis centum perdidit alter
Hoc arcana modo? majorem tertius illo
Summam, quam patulae vix ceperat angulus arcae?
Tam facile et pronum est, superos contemnere testes,
Si mortalis idem nemo sciat! Adspice, quanta
Voce neget! quae sit ficti constantia vultus!
Per Solis radios Tarpeiaque fulmina jurat
Et Martis frameam et Cirrhaei spicula vatis,
Per calamos venatricis pharetramque Puellae,
Perque tuum, pater Aegaei Neptune, tridentem;
Addit et Herculeos arcus hastamque Minervae;
Quidquid habent telorum armamentaria coeli.
Si vero pater est: *Comedam*, inquit, *flebile nati*
Sinciput elixi, Pharioque madentis aceto.

Two classes of perjurers; those who believe nothing, and those who believe every-

Sunt, qui in Fortunae jam casibus omnia ponunt,
Et nullo credunt mundum rectore moveri,
Natura volvente vices et lucis et anni;
Atque ideo intrepidi quaecumque altaria tangunt.
Est alius metuens, ne crimen poena sequatur:
Hic putat esse deos, et pejerat, atque ita secum:
Decernat, quodcumque volet, de corpore nostro

65, 66. *miranti—inventis*] Liv. xlii. 2, "in Gallico agro, qua induceretur aratrum, sub existentibus glebis pisces emersisse."

66. *fetae—mulae*] Liv. xxxvii. 3 init., "Reatini (nuntiabant) mulam in agro suo peperisse."

67. *lapides — imber*] Liv. i. 31, "Devictis Sabinis (in the reign of Tullus), nuntiatum est, in monte Albano lapidibus pluisse."

68, 69. *examen — delubri*] Liv. xxvii. 23, "Casini examen apium ingens in foro consedisse."

69, 70. *in mare — torrens*] Liv. xxxiv. 45, "Nare amni lac fluxisse."

71. *decem—sestertia*] Note on Sat. i. 106.

73. *arcana*] "Hoarded," agreeing with "sestertia" sub., see last note.

78. *Tarpeia fulmina*] See Sat. xii. 6 and note.

79. *Cirrhaei—vatis*] i. e. Apollo. See Sat. vii. 64 and note.

80. *venatricis—Puellae*] Diana.

83. *Pharioaceto*] The Egyptian vinegar was in request. Cf. Martial, Ep. xiii. 122, "Amphora Niliaci non sit tibi vilis aceti." "Elixi," "boiled."

88. *lucis*] the day.

thing, and bargain for easy terms.

Isis, et irato feriat mea lumina sistro,
Dummodo vel caecus teneam, quos abnego, numos.
Et phthisis et vomicae putres et dimidium crus
Sunt tanti? Pauper locupletem optare podagram
Ne dubitet Ladas, si non eget Anticyra, nec
Archigene. Quid enim velocis gloria plantae
Praestat et esuriens Pisaeae ramus olivae?
Ut sit magna, tamen certe lenta ira deorum est.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? Sed et exorabile numen
Fortasse experiar: solet his ignoscere. Multi
Committunt eadem diverso crimina fato:
Ille crucem pretium sceleris tulit, hic diadema.

The latter class peculiarly unblushing.

Sic animum dirae trepidum formidine culpae
Confirmant. Tunc te sacra ad delubra vocantem
Praecedit, trahere immo ultro ac vexare paratus.
Nam quum magna malae superest audacia causae,
Creditur a multis fiducia. Mimum agit ille,
Urbani qualem fugitivus scurra Catulli:

93.] Isis was supposed to punish with blindness those who invoked her to witness a falsehood. The "sistrum" was a musical instrument used in the worship of Isis, and which she is herself represented as holding in her right hand. The sound was produced by rattling four bars of metal loosely secured in an oval frame with a handle; hence the term "sistrum," from σείω. For the worship of Isis at Rome, see note on Sat. vi. 528, 529.

95. *phthisis, &c.*] Bodily infirmities inflicted by the gods on perjurers. "Dimidium crus," i. e. amputated. See note on Sat. v. 84.

96. *sunt tanti*] This has been read without the interrogation, and rendered "are worth bearing." "Tanti" may be thus construed no doubt; in fact it has been adopted into colloquial English in this sense. But the more obvious construction, with the interrogation, seems in the present case the more forcible also.

96. *locupletem*] Gout is usually the result of good living.

97. *ne dubitet*] "Ladas himself would not hesitate." There were two famous Greek runners of this name.

97, 98. *si non—Archigene*] "Unless he were mad." Cf. Hor. Sat. ii. 3. 83, "Nescio an Anticyram ratio illis destinet omnem." And so l. l. 165, 166, "ambitiosus et audax; Naviget Anticyram." The hellebore grew there, which was supposed to cure madness. For "Archigene," see Sat. vi. 236.

98, 99. *velocis—olivae*] i. e. the prizes won by Ladas. "Pisaeae," Olympian. "Esuriens," "barren."

100. *ut*] "even though."

105. *crucem*] See note on Sat. vi. 219.

110, 111. *mimum—Catulli*] "plays off as amusing a farce as the actor ('scurra') in the runaway slave of Catullus." See Sat. viii. 186 and note. "Facundus" is another reading for "fugitivus." See Facciol. Lex. v. 'scurra.' It is perhaps better, as the construction 'fugitivus scurra' (the actor and the part acted by him, in apposition) is harsh and unusual.

ib. *urbani*] "witty."

Tu miser exclamas, ut Stentora vincere possis,
Vel potius, quantum Gradivus Homericus: *Audis, Jupiter, haec, nec labra moves, quum mittere vocem Debueras vel marmoreus vel aëneus? aut cur* 115
In carbone tuo charta pia thura soluta Ponimus, et sectum vituli jecur, albaque porci Omenta? Ut video, nullum discrimen habendum est
Effigies inter vestras statuamque Bathylli.

Topics of consolation.

Accipe, quae contra valeat solatia ferre, 120
Et qui nec Cynicos, nec Stoica dogmata legit
A Cynicis tunica distantia, non Epicurum
Suspicit exigui laetum plantaribus horti.
Curentur dubii medicis majoribus aegri;
Tu venam vel discipulo committe Philippi. 125
Si nullum in terris tam detestabile factum
Ostendis, taceo; nec pugnis caedere pectus
Te veto, nec plana faciem contundere palma;—
(Quandoquidem accepto claudenda est janua damno,
Et majore domus gemitu, majore tumultu 130
Planguntur numi, quam funera. Nemo dolorem

112. *Stentora*] See Hom. Il. v. 785, 786, ὅς (scil. Stentor) *τόσσον αὐδήσασχ' ὅσσον ἄλλοι πεντήκοντα.*

113. *quantum—Homericus*] Il. v. 859—861, Ὁ δὲ ἔβραχε χάλκεος Ἄρης, Ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι Ἀνέρες ἐν πολέμῳ.

116. *charta*] In which they were wrapped. It was one of the modes of disposing of bad poetry. See Hor. Ep. ii. 1. 269, 270, "Deferar in vicum vendentem thus et odores, Et piper, et quicquid chartis amicitur ineptis."

118. *omenta*] "intestines." Lit. the caul which covers them.

ib. *ut video*] "as far as I can see."

119. *Bathylli*] Perhaps the dancer mentioned Sat. vi. 63.

121. *et qui*] "even one who;" i. e. Juvenal himself.

121—123. *nec Cynicos — horti*] "belongs to no school of philosophy." So Hor. Ep. i. 1. 14, 15, "Nullius addictus jurare in verba magistri, Quo me cunque rapit tempestas, deferor hospes."

122. *tunica distantia*] The Stoics wore a tunic under the toga. The Cynics, whose austerities are supposed to have given origin to their name, rejected this, and were hence termed ἀχίτωνες.

123. *exigui—horti*] The Κῆποι Ἐπικούρου, in which he established his school at Athens.

125.] "If you merely require bleeding (opposed to the critical cases, "dubii aegri," of l. 124), even the surgeon's apprentice will do for you;" i. e. in such a plain case as the present even my advice, tiro in philosophy as I am, may be of use. The Philippus here mentioned is not known otherwise.

131—134. *nemo—veris*] This am-

Fingit in hoc casu, vestem diducere summam
Contentus, vexare oculos humore coacto ;
Ploratur lacrumis amissa pecunia veris.—)
Roguery the normal state of things.
Sed si cuncta vides simili fora plena querela,
Si, decies lectis diversa in parte tabellis,
Vana supervacui dicunt chirographa ligni,
Arguit ipsorum quos litera gemmaque princeps
Sardonychus, loculis quae custoditur eburnis :
Ten', o delicias! extra communia censes
Ponendum, quia tu gallinae filius albae,
Nos viles pulli, nati infelicibus ovis?
Rem pateris modicam et mediocri bile ferendam,
Si flectas oculos majora ad crimina. Confer
Conductum latronem, incendia sulphure coepta
Atque dolo, primos quum janua colligit ignes ;

plifies the "majore—funera" of the two preceding lines. "Under *this* calamity a man does not merely counterfeit grief, satisfying himself, as in the conventional mourning of funerals, with a slight disorder of dress (lit. content to throw open the top of his dress), and a strained tear or two. The tears are quite genuine on this occasion."

132. *vestem diducere summam*] This was an usual expression of grief. See Seneca, Troades, Act. i. 87—89. Its object was to allow of the mourner beating his breast. See Sen. l. c. "veste remissa substringe sinus, uteroque tenus Pateant artus." So l. 103—106, "Cadat ex humeris vestis apertis, imumque tegat Suffulta latus; Jam nuda vocant Pectora dextras."

136—139.] "If, when a bond ('tabellis') has been read before witnesses ten times over in various places, people allege that the signature of the worthless document is forged, when their own handwriting confutes them as well as the first-water stone of sardonyx, which is guarded in their own ivory casket." The "sardonychus" (for the more usual 'sardonyx') is *the seal used* for the bond. Being in the debtor's own custody, no impression of it could have been purloined. The bond referred to here was an "obligatio *literis*," which required the admission of the debtor, either in writing or before witnesses, to give it complete validity. In the present case the creditor has the admission in *both* kinds. That before witnesses is referred to in l. 136, and that under the debtor's hand and seal in l. 137—139.

136, 137. *tabellis—ligni*] i. e. the wooden tablets, covered with wax, on which legal documents as well as others were written. See note on Sat. i. 63.

137. *vana*] Lit. "false;" a frequent sense of the word. Here it means "forged." See translation above. For a construction similar to that of this line, see Sat. xiv. 165, 166, and note.

140. *delicias*] sub. "hominis." See vi. 47 and note.

141. *gallinae filius albae*] A proverb for "fortune's favourite," the colour white being fortunate. See Sat. xii. 65. The origin of the proverb is unknown.

Confer et hos, veteris qui tollunt grandia templi
Pocula adorandae robiginis, et populorum
Dona vel antiquo positas a rege coronas.
Even the gods go to the melting-pot.
Haec ibi si non sunt, minor exstat sacrilegus, qui
Radat inaurati femur Herculis, et faciem ipsam
Neptuni: qui bracteolam de Castore ducat.
An dubitet, solitus totum conflare Tonantem?
Confer et artifices mercatoremque veneni,
Et deducendum corio bovis in mare, cum quo
Clauditur adversis innoxia simia fatis.
Haec quota pars scelerum, quae custos Gallicus Urbis
Usque a lucifero, donec lux occidat, audit?
Humani generis mores tibi nosse volenti
Sufficit una domus. Paucos consume dies, et
Dicere te miserum, postquam illinc veneris, aude.
Use is every thing.
Quis tumidum guttur miratur in Alpibus? aut quis
In Meroe crasso majorem infante mamillam?
Caerula quis stupuit Germani lumina, flavam
Caesariem et madido torquentem cornua cirro?
Nempe quod haec illis natura est omnibus una.

147—158.] "Think how much worse crimes are committed every day! Assassination (145), incendiarism (145, 146), sacrilege (147—153), poisoning (154), and parricide (156, 157)."

148. *adorandae* ("venerable") *robiginis*] These genitives are equivalent to an adjective,—"with their . . ."

152. *bracteolam*] The statues of gods usually consisted of a wooden figure, with plates ('bractea' or 'laminae') attached to it by rivets.

153.] "Why should he hesitate (i. e. 'bracteolam ducere') when he constantly melts down an entire Jupiter?" For "conflare," cf. Virg. Georg. i. 508, "Et curvae rigidum falces conflantur in ensem."

155, 156.] See note on Sat. viii. 213, 214.

157. *custos Gallicus Urbis*] Rutilius Gallicus was 'praefectus Urbi' under Domitian. See note on Sat. iv. 77 for this office.

ib. *quota pars*] See note on Sat. iii. 61.

160. *una domus*] i. e. that of Gallicus, where the police cases of each day were brought to be disposed of.

ib. *consume*] "spend *there*."

162—173.] "We soon cease to wonder at things when we see them every day."

162. *tumidum guttur*] The well-known "goître" of the Alps.

163. *majorem infante mamillam*] Mela is cited as an authority for this; but he seems only to speak of some "hirsute women" in Meroë.

164, 165.] See Tac. Germ. 4 init., "Truces et coerulei oculi, rutilae comae." Cf. cap. 38.

165. *torquentem cornua*] Agreeing with "caesariem." The ends were curled into a ram's horn at the side of the face. "Madido," "greased."

Ad subitas Thracum volucres nubemque sonoram
Pygmaeus parvis currit bellator in armis :
Mox impar hosti raptusque per aera curvis
Unguibus a saeva fertur grue. Si videas hoc
Gentibus in nostris, risu quatiare ; sed illic,
Quamquam eadem assidue spectantur proelia, ridet
Nemo, ubi tota cohors pede non est altior uno.

And after all, you do have your revenge,

Nullane perjuri capitis fraudisque nefandae
Poena erit ? Abreptum crede hunc graviore catena
Protenus, et nostro (quid plus velit ira?) necari
Arbitrio : manet illa tamen jactura, nec umquam
Depositum tibi sospes erit. *Sed corpore trunco*
Invidiosa dabit minimus solatia sanguis ;
Ac vindicta bonum vita jucundius ipsa.
Nempe hoc indocti, quorum praecordia nullis
Interdum aut levibus videas flagrantia causis.
Quantulacumque adeo est occasio, sufficit irae.
Chrysippus non dicet idem, nec mite Thaletis
Ingenium, dulcique senex vicinus Hymetto,
Qui partem acceptae saevae inter vincla cicutae
Accusatori nollet dare. Plurima felix
Paulatim vitia atque errores exuit omnes,
Prima docens rectum Sapientia : quippe minuti
Semper et infirmi est animi exiguique voluptas
Ultio. Continuo sic collige, quod vindicta

167. *Thracum volucres*] The cranes. So Virg. Georg. i. 120, "*Strymoniae* grues." Homer (Il. iii. 6, 7) describes them as *ἀνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι*. The Pygmies were a fabulous nation of dwarfs, supposed to reside near the sources of the Nile.

174, 175.] "But you will say, is there to be no . . . ."

175. *hunc*] Your fraudulent friend.

ib. *graviore catena*] "with a chain as heavy as you will."

177. *manet—jactura*] i. e. "your money is gone all the same."

178—180.] "But you will say again, My revenge will be gratified."

179. *minimus*] See Sat. x. 217 and note. "Invidiosa," "enviable ;" i. e. ample.

181. *nempe hoc indocti*] "so reason the uneducated."

181, 182 *nullis—causis*] "on no grounds whatever, or, at any rate, on trifling ones."

184. *Chrysippus*] See note on Sat. ii. 5.

185—187. *dulci—dare*] i. e. Socrates. Cf. Sat. vii. 206. "Vicinus Hymetto," Athenian. Hymettus is twelve miles south-east from Athens. "Dulci," from its honey.

187. *accusatori*] Anytus. So Horace (Sat. ii. 4, 3) calls Socrates "Anyti reum." There were two others, Melitus and Lycon.

in the uneasy conscience of the offender,

Nemo magis gaudet, quam femina. Cur tamen hos tu
Evasisse putes, quos diri conscia facti
Mens habet attonitos et surdo verbere caedit,
Occultum quatiente animo tortore flagellum? 195
Poena autem vehemens ac multo saevior illis,
Quas et Caedicius gravis invenit et Rhadamanthus,
Nocte dieque suum gestare in pectore testem.
Spartano cuidam respondit Pythia vates:
Haud impunitum quondam fore, quod dubitaret
Depositum retinere et fraudem jure tueri 201
Jurando. Quaerebat enim, quae numinis esset
Mens, et an hoc illi facinus suaderet Apollo?
Reddidit ergo metu, non moribus: et tamen omnem
Vocem adyti dignam templo veramque probavit,
Exstinctus tota pariter cum prole domoque 206
Et, quamvis longa deductis gente, propinquis.
Has patitur poenas peccandi sola voluntas.
Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet:—cedo, si conata peregit? 210

his anxiety,

Perpetua anxietas, nec mensae tempore cessat,
Faucibus ut morbo siccis interque molares

194. *habet attonitos*] "holds panic-struck." Cf. Sat. iv. 77. 146.

197. *Caedicius*] He is said to have been an instrument of Nero's cruelty in mock judicial proceedings; as we might say, "a Jeffreys." But there is no good authority for this.

199—207.] The story is from Herodotus (vi. 86). Leotychides and Cleomenes, the two kings of Sparta, had left some Aeginetan prisoners in charge at Athens, whom the Athenians, after the death of Cleomenes, refused to deliver up to Leotychides alone. The latter rebuked their perfidy, and told them what had happened at Sparta in the case of Glaucus. He was sorely tempted to detain some money which had been left with him as a deposit (*παρακαταθήκη*), and went so far as to consult the Delphic oracle as to the expediency of taking a false oath on the subject. The Pythia recommended the perjury, on the ground that *θάνατός γε καὶ ἐπὶ ὅρκον μένει ἄνδρα*, but added something about a "*Ορκου παῖς*, and the probable consequences to his posterity, which frightened Glaucus. He apologized for his inquiry, but was told that it was a crime equal to the perjury itself. And accordingly (as Leotychides pointedly observed) Γλαύκου νῦν οὔτε τι ἀπόγονόν ἐστι οὐδὲν οὔτ' ἐστίη οὐδεμίη, ἐκτέτριπται δὲ πρόῤῥιζος ἐκ Σπάρτης. The anecdote was not so successful as it deserved to be.

207. *quamvis longa*] "however remote."

210, 211.] "What will be the case, think you (dict. 'cĕdo'), if he has actually committed the crime? Why, then, "perpetua," &c.

212. *faucibus—siccis*] Abl. abs. "with jaws parched," &c.

Difficili crescente cibo: sed vina misellus
Exspuit; Albani veteris pretiosa senectus
Displicet. Ostendas melius;—densissima ruga
Cogitur in frontem, velut acri ducta Falerno.
Nocte brevem si forte indulsit cura soporem,
Et toto versata toro jam membra quiescunt;
Continuo templum et violati numinis aras
Et, quod praecipuis mentem sudoribus urget,
Te videt in somnis; tua sacra et major imago
Humana turbat pavidum, cogitque fateri.
superstitious fears, Hi sunt, qui trepidant et ad omnia fulgura pallent,
Quum tonat, exanimes quoque primo murmure coeli;
Non quasi fortuitus, nec ventorum rabie, sed
Iratus cadat in terras et judicet ignis.
Illa nihil nocuit, cura graviore timetur
Proxima tempestas, velut hoc dilata sereno.
Praeterea, lateris vigili cum febre dolorem
Si coepere pati, missum ad sua corpora morbum
Infesto credunt a numine: saxa deorum
Haec et tela putant. Pecudem spondere sacello
Balantem, et Laribus cristam promittere galli
Non audent: quid enim sperare nocentibus aegris
Concessum? vel quae non dignior hostia vita?
Mobilis et varia est ferme natura malorum.
Quum scelus admittunt, superest constantia;—quid fas
Atque nefas, tandem incipiunt sentire peractis

213. *sed*] "nay even."

215. *melius*] scil. "vinum."

219. *templum—aras*] Where he perjured himself.

221. *te*] "yourself;" i. e. Calvinus, whom he has wronged.

224. *quoque*] "even."

225. *fortuitus*] A trisyllable; the *i* is long. See Hor. Od. ii. 15, 17, "Nec fortuitum spernere cespitem." There is no other leading authority for the quantity.

226. *judicet*] "enacts the judge;" i. e. inflicts punishment on the guilty.

227. *illa*] scil. the "tempestas," l. 218; "the last."

228. *hoc dilata sereno*] "only postponed by."

233.] It would appear from this passage that a cock was sacrificed to the lares on recovery. Cf. Sat. xii. 96. It was a customary sacrifice to Aesculapius among the Greeks. See Plat. Phaed 188, where Socrates makes it his last charge to Criton to discharge a vow of this kind. Ὦ Κρίτων, ἔφη, τῷ Ἀσκληπίῳ ὀφείλομεν ἀλεκτρυόνα· ἀλλὰ ἀπόδοτε, καὶ μὴ ἀμελήσητε. "*Cristam galli*" is put for the bird itself.

and certainty of progress to something worse.

Criminibus. Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia. Nam quis
Peccandi finem posuit sibi? quando recepit
Ejectum semel attrita de fronte ruborem?
Quisnam hominum est, quem tu contentum videris uno
Flagitio? Dabit in laqueum vestigia noster
Perfidus, et nigri patietur carceris uncum
Aut maris Aegaei rupem scopulosque frequentes
Exsulibus magnis. Poena gaudebis amara
Nominis invisi, tandemque fatebere laetus,
Nec surdum nec Tiresiam quemquam esse deorum.

244. *dabit—vestigia*] "will step into the snare;" i. e. get further involved in crime. "Noster," "our friend;" i. e. the man who has cheated you.

245. *nigri*] "gloomy."

ib. *uncum*] Cf. Hor. Od. i. 35. 19, 20, "nec severus Uncus abest liquidumque plumbum." In both passages it is probably the staple in the wall to which the prisoner's chain was attached. The hook by which prisoners were dragged to execution (see Sat. x. 66) seems inapplicable here.

246, 247.] See Sat. i. 73; vi. 564 and notes

249. *Tiresiam*] i. e. blind. See Soph. Oed. Tyr. 370, 371. Oedipus addresses to Teiresias the reproach, ἐπεὶ Τυφλὸς τά τ' ὦτα, τόν τε νοῦν, τά τ' ὄμματ' εἶ.

SATIRA XIV.

THE EDUCATION OF EXAMPLE.

Home teachers as they are;

Plurima sunt, Fuscine, et fama digna sinistra,
Et nitidis maculam ac rugam figentia rebus,
Quae monstrant ipsi pueris traduntque parentes.

the gamester,

Si damnosa senem juvat alea, ludit et heres
Bullatus, parvoque eadem movet arma fritillo.

the epicure,

Nec de se melius cuiquam sperare propinquo
Concedit juvenis, qui radere tubera terrae,
Boletum condire, et eodem jure natantes
Mergere ficedulas didicit, nebulone parente
Et cana monstrante gula. Quum septimus annus
Transierit puero, nondum omni dente renato,
Barbatos licet admoveas mille inde magistros,
Hinc totidem, cupiet lauto coenare paratu
Semper, et a magna non degenerare culina.

the brutal master,

Mitem animum et mores modici sic erroribus aequos
Praecipit, atque animas servorum et corpora nostra
Materia constare putat paribusque elementis,
An saevire docet Rutilus, qui gaudet acerbo

5. *bullatus*] "in his teens." See Sat. v. 164, 165, and note. "Parvo," "miniature."

7. *radere*] See Sat. v. 116. "Tuber *terrae*" was the Greek name to distinguish it from 'tūber,' a "fruit-tree." But the "terrae" was often dropped.

8. *boletum*] Sat. v. 147 and note. "Condire," "sauce." "Eodem jure:" the same as the "boletus."

9. *mergere*] "gulp down."

ib. *ficedulas*] See dict.: with the antepenult. short. Martial has it long: "patulo lucet ficedula lumbo," Ep. xiii. 5.

9, 10. *nebulone—gula*] "With a spendthrift parent and hoary gullet (i. e. his parent's) to show the way."

10 *septimus annus*] The legal period of 'infantia' terminated with this year.

12, 13. *inde—hinc*] "a thousand at each elbow." "Admoveas," the technical term for bringing up a siege apparatus: "lay siege to him with."

15. *erroribus*] dat. after "aequos."

18. *Rutilus*] It is not known who

Plagarum strepitu, et nullam Sirena flagellis
Comparat, Antiphates trepidi laris ac Polyphemus,
Tum felix, quoties aliquis tortore vocato
Uritur ardenti duo propter lintea ferro?
Quid suadet juveni laetus stridore catenae,
Quem mire afficiunt inscripta ergastula, carcer
The adulteress. Rusticus? Exspectes, ut non sit adultera Largae
Filia, quae numquam maternos dicere moechos
Tam cito nec tanto poterit contexere cursu,
Ut non ter decies respiret? Conscia matri
Virgo fuit: ceras nunc hac dictante pusillas
Implet, et ad moechos dat eisdem ferre cinaedis.
Sic natura jubet: velocius et citius nos
Corrumpunt vitiorum exempla domestica, magnis
Quum subeunt animos auctoribus. Unus et alter
Forsitan haec spernant juvenes, quibus arte benigna
Et meliore luto finxit praecordia Titan:
Sed reliquos fugienda patrum vestigia ducunt,

is meant. Perhaps the 'Rutilus' of Sat. xi. 2.

19. *Sirena*] i. e. music. "Flagellis," the *sound* of the lash.

20. *Antiphates—Polyphemus*] "the man-eater of his household." A forcible term for a brutal master. Antiphates, the king of the Laestrygones, and the Cyclops Polyphemus, are the two cannibals of the Odyssey. Cf. Sat. xv. 16—23 and note. For the proceedings of Antiphates, see Odyssey, x. 116, Αὐτίχ' ἕνα μάρψας ἑτάρων, ὥπλίσσατο δόρπον. Similarly the Cyclops, Od. ix. 289—292, Σὺν δὲ δύω μάρψας, ὥστε σκύλακας, ποτὶ γαίῃ Κόπτε . . . Τοὺς δὲ διαμελεϊστὶ ταμὼν ὡπλίσσατο δόρπου· Ἤσθιε δ' ὥστε λέων.

22. *uritur*] One mode of punishing slaves was to burn them with red-hot plates, 'laminae.' See Plaut. Asin. iii. 2. 4, "Stimulos, laminas, cruces compedesque."

ib. *duo—lintea*] sub. "amissa." "The merest trifle."

24, 25. *ergastula, carcer rusticus*] See note on Sat. vi. 151. The terms are here used for the slaves who worked in the "ergastulum." Hence "inscripta" ("branded"), this being a customary punishment.

27. *contexere*] "rehearse." "Cursu," "pace."

28. *respiret*] "have to take breath."

28, 29. *conscia—fuit*] "while still a girl, she was her mother's accomplice." See note on Sat. iii. 49.

29. *nunc*] Now that she is married.

ib. *hac dictante*] scil. the mother. Cf. Sat. vi. 233, 234.

ib. *ceras*] "letters;" from the *waxen* tablets used for writing. See note on Sat. i. 63.

ib. *pusillas*] "tiny." "Billets-doux."

30. *implet*] scil. with writing.

ib. *cinaedis*] transl. "pimps."

32, 33. *magnis—auctoribus*] "on high authority."

35. *Titan*] i. e. Prometheus. See note on Sat. iv. 133. According to one account he was the son of the Titan Eurymedon.

Home teaching as it should be.

Et monstrata diu veteris trahit orbita culpae.
Abstineas igitur damnandis: hujus enim vel
Una potens ratio est, ne crimina nostra sequantur
Ex nobis geniti; quoniam dociles imitandis
Turpibus ac pravis omnes sumus; et Catilinam
Quocumque in populo videas, quocumque sub axe:
Sed nec Brutus erit, Bruti nec avunculus usquam.
Nil dictu foedum visuque haec limina tangat,
Intra quae puerest. Procul hinc, procul inde puellae
Lenonum et cantus pernoctantis parasiti.
Maxima debetur puero reverentia. Si quid
Turpe paras, ne tu pueri contemseris annos:
Sed peccaturo obsistat tibi filius infans.
Nam si quid dignum Censoris fecerit ira
Quandoque, et similem tibi se non corpore tantum
Nec vultu dederit, morum quoque filius, et qui
Omnia deterius tua per vestigia peccet,
Corripies nimirum, et castigabis acerbo
Clamore, aut post haec tabulas mutare parabis?
Unde tibi frontem libertatemque parentis,
Quum facias pejora senex, vacuumque cerebro
Jam pridem caput hoc ventosa cucurbita quaerat?
Hospite venturo, cessabit nemo tuorum.

41—43. *Catilinam—usquam*] "A Catiline you may meet with any where. Illustrious men, like Brutus and Cato, are not so common."

42. *axe*] See note on Sat. viii. 116.

43. *Brutus*] Junius Brutus, who killed Caesar.

ib. *Bruti—avunculus*] Cato Uticensis. He was half-brother of Brutus' mother, Servilia.

46. *pernoctantis*] "drunken." Lit. making a night of it.

50. *Censoris—ira*] See note to Sat. iv. 12.

52. *morum quoque filius*] "offspring of your character also."

53. *per*] "in following."

55. *tabulas*] "will." See Sat. i. 68 and note.

57, 58. *vacuumque — quaerat*] "and require treatment as a lunatic." Cf. Sat. xiii. 97, 98.

58. *ventosa cucurbita*] a "cupping-glass." Lit. an air-*gourd*; so called from its resemblance in shape to that vegetable. The 'ventosa' is part of the term in Latin medical writers, and not merely an epithet added by Juvenal; it means "airy," i. e. acting by the air. The cupping-glass really acts by partially *exhausting* the air. It is held over a spirit-lamp, and a vacuum being thus produced, the atmospheric pressure over the part to which the glass is applied is reduced below that of the surroundings parts, and the blood rises to the surface. The Romans, who were ignorant of the principle of a vacuum, conceived that this was the result of some action of the air itself, and so called the instrument "ventosa."

59—63.] "Were a guest expected

"Verre pavimentum, nitidas ostende columnas,
Arida cum tota descendat aranea tela,
Hic lavet argentum, vasa aspera tergeat alter;"
Vox domini fremit instantis virgamque tenentis.
Ergo miser trepidas, ne stercore foeda canino
Atria displiceant oculis venientis amici,
Ne perfusa luto sit porticus; et tamen uno
Semodio scobis haec emundat servulus unus.
Illud non agitas, ut sanctam filius omni
Adspiciat sine labe domum vitioque carentem?
Gratum est, quod patriae civem populoque dedisti,
Si facis, ut patriae sit idoneus, utilis agris,
Utilis et bellorum et rebus pacis agendis.
Plurimum enim intererit, quibus artibus et quibus hunc tu
Moribus instituas. Serpente ciconia pullos
Nutrit, et inventa per devia rura lacerta:
Illi eadem sumtis quaerunt animalia pinnis.
Vultur, jumento et canibus crucibusque relictis,
Ad fetus properat partemque cadaveris affert.
Hic est ergo cibus magni quoque vulturis, et se
Pascentis, propria quum jam facit arbore nidos.
Sed leporem aut capream famulae Jovis et generosae
In saltu venantur aves: tunc praeda cubili
Ponitur: inde autem, quum se matura levabit
Progenies, stimulante fame, festinat ad illam,
Quam primum praedam rupto gustaverat ovo.

Force of parental example.

not one of your slaves would have an idle moment.

62. *vasa aspera*] See note on Sat. ix. 141.

67. *scobis*] This was sprinkled on the floor, like the sand in our country inns.

77. *crucibus*] Crucifixion, as is well known, was the punishment of slaves and the worst species of malefactors. The ordinary Roman practice was to leave the bodies hanging on the cross, and therefore exposed to the attacks of birds of prey, like the carcases of other animals. Hence "crucibus" is here joined to "jumento et canibus" (scil. mortuis). The removal of our Saviour's body from the cross was in compliance with the *Jewish* law, which would have been violated by its hanging there during the Sabbath.

78. *fetus*] "her young."

79. *hic*] "the same is . . . ." "Magni," "full-grown."

81, 82. *famulae—aves*] "eagles." The "et" couples the "famulae" and "generosae."

82. *cubili*] "their young." So "nido," Sat. v. 143.

Inherited failings; house-building;

Aedificator erat Centronius, et modo curvo
Litore Cajetae, summa nunc Tiburis arce,
Nunc Praenestinis in montibus alta parabat
Culmina villarum, Graecis longeque petitis
Marmoribus, vincens Fortunae atque Herculis aedem,
Ut spado vincebat Capitolia nostra Posides.
Dum sic ergo habitat, Centronius imminuit rem,
Fregit opes; nec parva tamen mensura relictae
Partis erat: totam hanc turbavit filius amens,
Dum meliore novas attollit marmore villas.

superstition:

Quidam, sortiti metuentem sabbata patrem,
Nil praeter nubes et coeli numen adorant,
Nec distare putant humana carne suillam,
Qua pater abstinuit; mox et praeputia ponunt:
Romanas autem soliti contemnere leges,
Judaicum ediscunt et servant ac metuunt jus,
Tradidit arcano quodcumque volumine Moses:
Non monstrare vias, eadem nisi sacra colenti;
Quaesitum ad fontem solos deduceere verpos.
Sed pater in causa, cui septima quaeque fuit lux
Ignava et partem vitae non attigit ullam.

avarice.

Sponte tamen juvenes imitantur cetera: solam

86. *Centronius*] He is not otherwise known.

90. *Fortunae — Herculis*] The temple of Fortune was at Praeneste; that of Hercules at Tibur. Hence "Tiburis" and "Praenestinis," l. 87, 88. Both temples were of great celebrity. See Macl. ad loc.

91.] The eunuch ("spado") Posides was the freedman of Claudius. Suet Claud. 28. He erected a magnificent bathing-establishment at Baiae.

94. *turbavit*] See Sat. vii. 129 and note.

96. *metuentem sabbata patrem*] i. e. a Jewish proselyte. Cf. Sat. vi. 159.

98.] Sat. vi. 160.

99. *praeputia ponunt*] transl. "submit to circumcision."

100, 101.] Jews were frequently in bad repute at Rome under the Empire. See note on Sat. vi. 543.

103, 104. *non monstrare—solos deducere*] In apposition with "quodcumque." There is of course no such "traditum" in the books of Moses; but the *practice* of the Jews may have given occasion for the charge. See St. Matt. v. 43. St. John iv. 9. Of course, too, the tendency of the combined immorality and superstition of the Roman character at this period, was to make those who kept aloof from both free-thinkers, and disposed to ridicule all religion.

104. *verpos*] "circumcised."

106. *partem — ullam*] "took no part in."

Inviti quoque avaritiam exercere jubentur.
Fallit enim vitium specie virtutis et umbra,
Quum sit triste habitu, vultuque et veste severum.
Nec dubie tamquam frugi laudatur avarus,
Tamquam parcus homo et rerum tutela suarum
Certa magis, quam fortunas si servat easdem
Hesperidum serpens aut Ponticus. Adde quod hunc, de
Quo loquor, egregium populus putat atque verendum
Artificem: quippe his crescunt patrimonia fabris.
Sed crescunt quocumque modo, majoraque fiunt
Incude adsidua semperque ardente camino.
The old miser, Et pater ergo animi felices credit avaros,
Qui mirantur opes, qui nulla exempla beati
Pauperis esse putant. Juvenes hortatur, ut illam
Ire viam pergant et eidem incumbere sectae.
Sunt quaedam vitiorum elementa: his protenus illos
Imbuit et cogit minimas ediscere sordes.
Mox acquirendi docet insatiabile votum.
Servorum ventres modio castigat iniquo,
Ipse quoque esuriens: neque enim omnia sustinet umquam
Mucida caerulei panis consumere frusta,
Hesternum solitus medio servare minutal

108. *inviti quoque*] "even against their will."

109.] "And they often are exhorted to do so; for . . ."

112—114.] "More careful of his property than if it were guarded by the dragon of the Hesperides or of Aetes." The former was called Ladon, and never slept. The latter has no name, but his description in Pindar (Pyth. iv. 436, 437) is δράκοντος . . . ὃς πάχει μάκει τε πεντηκόντορον ναῦν κυάτει.

114. *Ponticus*] i. e. Colchicus.

116. *his fabris* (abl. abs.)] "fortunes grew under their hands."

117. *quocumque modo*] "by any means, good or bad." So in the well-known passage of Horace (Ep. i. 1. 65), "rem, Si possis, recte; si non, quocunque modo rem."

118.] i. e. by ceaseless toil.

119. *animi*] "*in* mind." Cf. Hor. Sat. i. 9. 11, 12, "O te, Bolane, cerebri Felicem!"

126. *modio—iniquo*] A slave's allowance was four (or perhaps five) modii of corn a month. This was called 'menstruum.' When the allowance was daily, it was called 'diarium,' and consisted of a pound of corn. See Hor. Sat. i. 5. 69.

127. *esuriens*] "half-starved."

128. *caerulei*] i. e. blue with mould.

129. *minutal*] "mince-meat."

129, 130. *medio Septembri*] See Sat. vi. 517 and note.

Septembri: nec non differre in tempora coenae
Alterius conchem aestivam cum parte lacerti
Signatam vel dimidio putrique siluro,
Filaque sectivi numerata includere porri.
Invitatus ad haec aliquis de ponte, negabit.
Sed quo divitias haec per tormenta coactas,
Quum furor haud dubius, quum sit manifesta phrenesis,
Ut locuples moriaris, egentis vivere fato?
Interea pleno quum turget sacculus ore,
Crescit amor numi, quantum ipsa pecunia crescit;
Et minus hanc optat, qui non habet. Ergo paratur
Altera villa tibi, quum rus non sufficit unum,
Et proferre libet fines; majorque videtur
Et melior vicina seges: mercaris et hanc et
Arbusta et densa montem qui canet oliva.
Quorum si pretio dominus non vincitur ullo,
Nocte boves macri lassoque famelica collo
Jumenta ad virides hujus mittuntur aristas;
Nec prius inde domum, quam tota novalia saevos
In ventres abeant, ut credas falcibus actum.
Dicere vix possis, quam multi talia plorent
Et quot venales injuria fecerit agros.
"Sed qui sermones? quae foedae buccina famae?"
Quid nocet hoc? inquit. *Tunicam mihi malo lupini,*
Quam si me toto laudet vicinia pago

131. *conchem aestivam*] i.e. coarse. They were tender only in the spring.

132. *signatam*] "sealed;" to prevent the slaves eating from it. "Numerata," l. 133, for the same reason.

ib. *dimidio*] See note on Sat. v. 84.

133. *sectivi—porri*] See note on Sat. iii. 293.

134. *aliquis de ponte*] See note on Sat. iv. 116.

ib. *negabit*] "decline the invitation." So Hor. Ep. i. 7. 63, 64, where Philippus has sent his slave to invite Mena to supper, who declines: "Neget ille mihi" (Philippus asks)? "Negat improbus, et te Negligit aut horret."

141. *altera villa*] "a *second* farm-property." This would of course be as an investment, not for residence.

145. *quorum*] scil. of the property which the miser wishes to purchase.

146—151.] He (the miser) turns cattle in to eat the crops, and so, by making them valueless, induces the owner (l. 151) to sell. "Hujus," scil. "domini."

151. *injuria*] "a wrong of *this kind*." "Venales—fecerit," "brought into the market."

153. *tunicam*] "skin."

154, 155.] "Than if I were poor, and the admiration of all the neigh-

Exigui ruris paucissima farra secantem.
Scilicet et morbis et debilitate carebis
Et luctum et curam effugies, et tempora vitae
Longa tibi post haec fato meliore dabuntur,
Si tantum culti solus possederis agri,
Quantum sub Tatio populus Romanus arabat.
Mox etiam fractis aetate et Punica passis
Proelia vel Pyrrhum immanem gladiosque Molossos
Tandem pro multis vix jugera bina dabantur
Vulneribus. Merces ea sanguinis atque laboris
Nullis visa umquam meritis minor, aut ingratae
Curta fides patriae. Saturabat glebula talis
Patrem ipsum turbamque casae, qua feta jacebat
Uxor et infantes ludebant quatuor, unus
Vernula, tres domini: sed magnis fratribus horum
A scrobe vel sulco redeuntibus altera coena
Amplior et grandes fumabant pultibus ollae.
Nunc modus hic agri nostro non sufficit horto.
Inde fere scelerum causae, nec plura venena
Miscuit aut ferro grassatur saepius ullum
Humanae mentis vitium, quam saeva cupido
Indomiti census: nam dives qui fieri vult,
Et cito vult fieri. Sed quae reverentia legum,
Quis metus aut pudor est unquam properantis avari?

bourhood." The construction is "vicinia toto pago," "my neighbours in all the village."

156—172.] "The fact is ('scilicet') you would be really happier if you possessed less. Say, as we must not cut you too short, what sufficed for the whole state under the first kings. As to *individuals*, they, at a much later period, still only had their two acres apiece." This was the amount allotted to soldiers who had served their time ('emeritis').

158. *post haec—meliore*] "with a happier lot in future."

162. *Molossos*] See note on Sat. xii. 108.

165, 166. *ingratae—patriae*] The construction is "fides ingratae patriae visa est curta:" i. e. "fides curta, et patria ingrata." Cf. Sat. xiii. 137.

168, 169. *unus—domini*] One of the infants, a *slave's* child (see note on Sat. ix. 10); and the other three children of the proprietor. Hence "*domini*."

170. *altera coena*] "second." "A late supper after the others have done."—Macleane.

174. *ferro grassatur*] "prowls with steel." Cf. Sat. iii. 305.

176. *census*] See note on Sat. v. 57.

177. *fieri*] sub. "dives."

Vivite contenti casulis et collibus istis,
O pueri, Marsus dicebat et Hernicus olim
Vestinusque senex; *panem quaeramus aratro,*
Qui satis est mensis. Laudant hoc numina ruris,
Quorum ope et auxilio, gratae post munus aristae,
Contingunt homini veteris fastidia quercus.
Nil vetitum fecisse volet, quem non pudet alto
Per glaciem perone tegi; qui submovet Euros
Pellibus inversis. Peregrina ignotaque nobis
Ad scelus atque nefas, quodcunque est, purpura ducit.
Haec illi veteres praecepta minoribus: at nunc
Post finem auctumni media de nocte supinum
Clamosus juvenem pater excitat: *Accipe ceras,*
Scribe, puer, vigila, causas age, perlege rubras
Majorum leges, aut vitem posce libello.
Sed caput intactum buxo naresque pilosas
Adnotet et grandes miretur Laelius alas.
Dirue Maurorum attegias, castella Brigantum,
Ut locupletem aquilam tibi sexagesimus annus
Afferat; aut, longos castrorum ferre labores
Si piget et trepido solvunt tibi cornua ventrem
Cum lituis audita, pares, quod vendere possis

184. *quercus*] i. e. acorns. Cf. Virg. Georg. i. 147—149, "Prima Ceres ferro mortales vertere terram Instituit; quum jam glandes atque arbuta sacrae Deficerent sylvae."

186. *submovet*] metaphoricè. See on Sat. i. 37.

190. *post finem auctumni*] It is said to have been the practice of students to commence their 'antelucana lucubratio' (study before daybreak) at this time. But perhaps it only means "just when the nights are getting frosty."

ib. *supinum*] "sleeping on his back." The posture of the indolent. See Sat. i. 66 and note.

191. *ceras*] See note on Sat. i. 63.

192, 193. *rubras—leges*] The headings of laws were written in rubric.

193. *vitem posce*] "apply for the post of centurion." See Sat. viii. 247, 248 and note.

193. *libello*] The technical name for a *petition* to the emperor (lit. "a small writing").

194. *buxo*] A comb of that material.

195. *grandes—alas*] "shaggy armpits."

ib. *Laelius*] For any general. "Your commanding officer."

197. *aquilam*] i. e. the 'primipilatus,' as the 'primipilus' had the charge of the eagle of the legion. For 'primipilus,' see note on Sat. x. 94, 95; and for 'aquila,' see note on Sat. ii. 101. It is called "*locupletem* aquilam," because the 'primipilatus' was a lucrative appointment. See note on Sat. x. just cited.

199. *solvunt*] Transl. "disturb."

200, 201. *pares—dimidio*] i. e. go into trade. "Vendere," "retail."

Pluris dimidio, nec te fastidia mercis
Ullius subeant ablegandae Tiberim ultra :
Neu credas ponendum aliquid discriminis inter
Unguenta et corium. Lucri bonus est odor ex re
Qualibet. Illa tuo sententia semper in ore
Versetur, dis atque ipso Jove digna, poetae :
"*Unde habeas, quaerit nemo ; sed oportet habere.*"
Hoc monstrant vetulae pueris poscentibus assem,
Hoc discunt omnes ante alpha et beta puellae.
and the young one. Talibus instantem monitis quemcumque parentem
Sic possem affari : Dic, o vanissime, quis te
Festinare jubet? Meliorem praesto magistro
Discipulum. Securis abi : vinceris, ut Ajax
Praeteriit Telamonem, ut Pelea vicit Achilles.
Parcendum est teneris : nondum implevere medullas
Naturae mala nequitiae. Quum pectere barbam
Coeperit et longi mucronem admittere cultri,
Falsus erit testis, vendet perjuria summa
Exigua, Cereris tangens aramque pedemque.
Elatam jam crede nurum, si limina vestra
Mortifera cum dote subit. Quibus illa premetur
Per somnum digitis! Nam quae terraque marique
Acquirenda putas, brevior via conferet illi :
Nullus enim magni sceleris labor. *Haec ego numquam*

201. *pluris* (genit. of the *price*) *dimidio*] "at more than fifty per cent. profit." Lit. at more by half; i. e. more than half as much again. So Hor. Sat. ii. 3. 318, "major dimidio," "more than half as large again." And cf. Cic. Att. xiii. 22, "minus dimidio constabit," "will cost less than half what it did elsewhere."

201, 202. *mercis—ablegandae Tiberim ultra*] Offensive trades, as that of currier, bone-burner, &c. ("lucri bonus est *odor*," l. 204), were carried on on the Janiculan side of the river—Transtiberina regio. The latter was then very little built over, although it forms the site of *modern* Rome.

202. *ablegandae*] "*even though* it has to be."

203. *poscentibus assem*] "begging for a halfpenny."

211—214.] "Why be in such a hurry? I warrant ('praesto') the pupil will excel his teacher in avarice."

215, 216.] The construction is "mala nequitiae nondum implevere medullas naturae;" i. e. the innate qualities (lit. marrow) formed by nature. But '*m*aturae' and 'nativae' are also read.

217. *longi—cultri*] the razor.

218. *summa*] "price."

220. *nurum*] "his (your son's) wife." "Illi" (l. 223) is the son himself.

Mandavi, dices olim, *nec talia suasi.*
Mentis causa malae tamen est et origo penes te.
Nam quisquis magni census praecepit amorem,
Et laevo monitu pueros producit avaros,
[Et qui per fraudes patrimonia conduplicare]
Dat libertatem et totas effudit habenas
Curriculo : quem si revoces, subsistere nescit,
Et te contemto rapitur, metisque relictis.
Nemo satis credit tantum delinquere, quantum
Permittas : adeo indulgent sibi latius ipsi.
Quum dicis juveni "*Stultum!*" qui donet amico,
Qui paupertatem levet attollatque propinqui :
Et spoliare doces, et circumscribere, et omni
Crimine divitias acquirere, quarum amor in te est,
Quantus erat patriae Deciorum in pectore, quantum
Dilexit Thebas, si Graecia vera, Menoeceus :
(In quarum sulcis legiones dentibus anguis
Cum clypeis nascuntur et horrida bella capessunt
Continuo, tanquam et tubicen surrexerit una.)
Ergo ignem, cujus scintillas ipse dedisti,
Flagrantem late et rapientem cuncta videbis.
Retribution. Nec tibi parcetur misero, trepidumque magistrum
In cavea magno fremitu leo tollet alumnus.
Nota mathematicis genesis tua : sed grave tardas

226. *producit*] "educates;" as in Sat. vi. 241.

229.] This line impedes the construction, and is doubtless spurious.

232. *relictis*] Left far behind. For "metis," see note on Sat. vi. 583.

237. *circumscribere*] See note on Sat. i. 46, 47. Here the word is perhaps used in the sense of "to cozen," generally.

239. *Deciorum*] See Sat. viii. 254 and note.

239, 240. *quantum — Menoeceus*] See Eurip. Phoen. 991—1018. 1090—1092. He was the son of Creon, king of Thebes. In the war of the "Seven against Thebes," Teiresias announced that the Argives would be defeated if Menoeceus sacrificed himself, which he accordingly did.

241—243.] The Thebans claimed descent from five survivors of the armed men who sprang from the dragon's teeth sown by Cadmus. They began fighting as soon as they appeared above ground, "with as much energy (l. 243) as if a trumpeter had formed part of the crop."

247. *cavea*] The den where the wild beasts were kept for the contests in the amphitheatre.

248. *mathematicis*] Sat. vi. 562 and note.

ib. *genesis*] Sat. vi. 579 and note; and cf. Sat. vi. 565—567. "Your horoscope is perfectly known to the astrologers; your son has had it cast, to see how long you will live."

Exspectare colus. Morieris stamine nondum
Abrupto. Jam nunc obstas et vota moraris : 250
Jam torquet juvenem longa et cervina senectus.
Ocius Archigenen quaere, atque eme, quod Mithridates
Composuit, si vis aliam concerpere ficum,
Atque alias tractare rosas. Medicamen habendum est, 254
Sorbere ante cibum quod debeat et pater et rex.
Avarice a farce, Monstro voluptatem egregiam, cui nulla theatra,
Nulla aequare queas Praetoris pulpita lauti :
Si spectas, quanto capitis discrimine constant
Incrementa domus, aerata multus in arca
Fiscus, et ad vigilem ponendi Castora numi, 260
Ex quo Mars ultor galeam quoque perdidit, et res
Non potuit servare suas. Ergo omnia Florae

249. *colus—stamine*] See note on Sat. iii. 27.

251. *cervina*] Stags were supposed to live above a century. See Plin. Nat. Hist. viii. 32, "Vita cervis in confesso longa, post centum annos aliquibus captis."

252. *Archigenen*] Sat. vi. 236 and note.

252, 253. *eme—composuit*] Sat. vi. 661 and note.

253, 254. *aliam—rosas*] i. e. see another summer.

254, 255. *medicamen—rex*] "An antidote must be kept, which you must swallow before meals, if either a father or (like Mithridates) a king;" i. e. its use is as necessary now for the former as for the latter. See note on Sat. vi. 661.

256—283.] "If you wish for excitement, don't go to the theatre, but watch the toil and perils undergone in the pursuit of riches."

257. *Praetoris pulpita*] See notes on Sat. vi. 67; vii. 87, 93.

258. *quanto—constant*] "what hazard of life they stand the man in."

259. *domus*] household goods: "gear."

260. *fiscus*] "a money-bag." The first meaning of the word is "basket." For its technical signification under the empire, see note on Sat. iv. 55.

260—262.] "Wealth which must now be intrusted to the keeping of Castor, since Mars has proved incapable even of protecting his own property." By "Castor" is meant the temple of the Dioscuri in the forum, erected in pursuance of the vow made by the dictator A. Postumius at the battle of Lake Regillus, B.C. 497. The bankers ('argentarii') had their place of business near it, and deposited their cash-boxes in the temple. "Vigilem:" because sentries were placed there. The sacrilege referred to in l. 261, 262, is not mentioned elsewhere, but was probably of recent occurrence: it may have suggested the passage in Sat. xiii. 147—152.

262, 263.] "You may give up going to the plays." See note on Sat. vi. 67. "Aulaea" is used for 'siparium:' see the same note. It means the theatrical performances exhibited at the festivals referred to in these lines. For the festival of Flora, see Sat. vi. 250 and note. That of Ceres was the 'Cerealia,'

Et Cereris licet et Cybeles aulaea relinquas :
Tanto majores humana negotia ludi.
An magis oblectant animum jactata petauro
Corpora, quique solet rectum descendere funem,
Quam tu, Corycia semper qui puppe moraris
Atque habitas, Coro semper tollendus et Austro
Perditus, a Siculis sacci mercator olentis ;
Qui gaudes, pingue antiquae de litore Cretae
Passum et municipes Jovis advexisse lagenas ?
Hic tamen, ancipiti figens vestigia planta,
Victum illa mercede parat, brumamque famemque
Illa reste cavet : tu propter mille talenta
Et centum villas temerarius. Adspice portus,
Et plenum magnis trabibus mare ; plus hominum
est jam
In pelago : veniet classis, quocumque vocarit
Spes lucri, nec Carpathium Gaetulaque tantum
Aequora transsiliet, sed, longe Calpe relicta,
Audiet Herculeo stridentem gurgite solem.
Grande operae pretium est, (ut tenso folle reverti

held on the 7th or 13th of April. The festival of Cybele was the Megalesia. See Sat. xi. 191 and note.

265, 266.] These were other spectacles exhibited at the festivals. The "petaurum" was a see-saw of great length. In its first sense it is a pole on which birds roosted. The "rectum funem" is the tight-rope; the performers on it were called 'funambuli.' The Greek term was σχοινοβάτης; see Sat. iii. 77.

267. *Corycia*] "Cilician." Corycus was a promontory of that country.

269. *sacci—olentis*] The scented bag of *saffron*. Saffron was imported in large quantities from Sicily and Asia Minor. Horace mentions its use in sauces. "Corycioque croco sparsum stetit." Sat. ii. 4. 63.

271. *municipes Jovis*] Because he was brought up in Crete by the Curetes. See Virg. Georg. iv. 150—152, "canoros Curetum sonitus crepitantiaque aera scutae (scil. the bees), Dictaeo coeli regem pavere sub antro." Hence too the island is called "Creta *Jovis*," Aen. iii. 104.

ib. *municipes*] "fellow-burghers:" as in Sat. iv. 33.

272. *hic*] The "funambulus" of l. 266.

280. *Herculeo—gurgite*] The Fretum Gaditanum (otherwise Herculeum) or Straits of Gibraltar. It was the limit of ancient navigation, as well as of the fabled wanderings of Hercules, who is supposed to have torn asunder the rocks which had divided the Mediterranean from the ocean. Hence the promontories of Calpe and Abyta were called "Herculis columnae."

ib. *stridentem*] As he sets in the Atlantic outside the straits.

281. *grande operae pretium*] "well worth while." "Ut—aluta," l. 281, 282, is in a parenthesis; and "vidisse" the infin. after "pretium est."

Inde domum possis tumidaque superbus aluta,)
Oceani monstra et juvenes vidisse marinos.
or a mo-nomania. Non unus mentes agitat furor. Ille sororis
In manibus vultu Eumenidum terretur et igni:
Hic bove percusso mugire Agamemnona credit
Aut Ithacum. Parcat tunicis licet atque lacernis,
Curatoris eget, qui navem mercibus implet
Ad summum latus et tabula distinguitur unda;
Quum sit causa mali tanti et discriminis hujus
Concisum argentum in titulos faciesque minutas.
Occurrunt nubes et fulgura. *Solvite funem*,
Frumenti dominus clamat piperisque coëmtor;
Nil color hic coeli, nil fascia nigra minatur;
Aestivum tonat. Infelix hac forsitan ipsa
Nocte cadet fractis trabibus, fluctuque premetur
Obrutus, et zonam laeva morsuque tenebit.
Sed cujus votis modo non suffecerat aurum,
Quod Tagus et rutila volvit Pactolus arena,
Frigida sufficient velantes inguina panni,
Exiguusque cibus, mersa rate naufragus assem

282. *aluta*] "purse." Lit. dressed leather, from which it has its other meaning of "shoe." Sat. vii. 192.

283. *juvenes — marinos*] "Tritons." Pliny (Hist. Nat. ix. 4) mentions a "marinus homo" as having been seen in the Oceanus Gaditanus.

284, 285. *ille*] Orestes. See Eurip. Or. 260—265. He says to Electra, *μέθες· μί' οὖσα τῶν ἐμῶν Ἐρι-νύων*. Cf. Hor. Sat. ii. 3. 140, 141, "male dicit . . . vocando Hanc Furiam."

286. 287.] See note on Sat. x. 84. "Hic" is Ajax.

287. *parcat — lacernis*] "though he may not tear his clothes to pieces."

288. *curatoris eget*] i. e. is insane. So Hor. Ep. i. 1. 101—103, "Insanire putas sollemnia me, neque rides, Nec medici credis, nec curatoris egere A praetore dati." "Curator" was the technical name for the committee of a person of unsound mind. He was appointed by the praetor.

289. *tabula distinguitur*] "is divided only by a plank." The phrase has survived to our time.

291. *in—minutas*] "into coin." The inscription used for the coin on which it is impressed.

292. *solvite funem*] sub. "a terra:" "start."

294. *fascia*] Properly a long strip of cloth; usually the cloth bandage wound round the leg by females as a stocking. Here it means a cloud in that shape.

295. *aestivum tonat*] "it is mere sheet (summer) lightning." "Ipsa," "this *very*." Cf. Sat. x. 76.

297. *zonam*] See note on Sat. viii. 120. "Morsu," i. e. 'ore.'

298. *cujus*] The antecedent is 'ei' understood; dat. after "sufficient," l. 300.

ib. *modo*] "just now."

300.] Transl. "A rag or two to cover his shivering loins will now satisfy."

Dum rogat, et picta se tempestate tuetur.
Anxieties of wealth. Tantis parta malis cura majore metuque
Servantur. Misera est magni custodia census.
Dispositis praedives hamis vigilare cohortem
Servorum noctu Licinus jubet, attonitus pro
Electro signisque suis, Phrygiaque columna,
Atque ebore, et lata testudine. Dolia nudi
Non ardent Cynici: si fregeris, altera fiet
Cras domus, aut eadem, plumbo commissa, manebit.
Sensit Alexander, testa quum vidit in illa
Magnum habitatorem, quanto felicior hic, qui
Nil cuperet, quam qui totum sibi posceret orbem,
Passurus gestis aequanda pericula rebus.
Nullum numen habes, si sit prudentia: sed te
Nos facimus, Fortuna, deam. Mensura tamen quae
Sufficiat census, si quis me consulat, edam:
A competence defined. In quantum sitis atque fames et frigora poscunt,
Quantum, Epicure, tibi parvis suffecit in hortis,
Quantum Socratici ceperunt ante penates.
Numquam aliud Natura, aliud Sapientia dicet.
Acribus exemplis videor te claudere? Misce
Ergo aliquid nostris de moribus: effice summam,
Bis septem ordinibus quam lex dignatur Othonis.

302. *picta—tempestate*] See note on Sat. xii. 27. "Tuetur," "keeps from starving."

304. *census*] See note on Sat. v. 57.

306. *Licinus*] Sat. i. 109 and note.

307. *signis*] "statuary."

ib. *Phrygia*] i. e. of Phrygian marble, from the quarries at Synnada. So Hor. Od. iii. l. 41, "dolentem nec Phrygius lapis . . . Delenit."

308. *testudine*] See Sat. xi. 94.

308, 309. *Dolia—Cynici*] i. e. of Diogenes. The story of his living in a tub is well known, although of questionable authority. The tub ("domus," l. 310) was of *earthenware*. Hence "fregeris," l. 309. For "nudi," see Sat. xiii. 122 and note.

310. *commissa*] "joined." Lit. put together.

311—314.] Referring to the well-known dialogue between Alexander and Diogenes. The former exclaimed εἰ μὴ Ἀλέξανδρος ἤμην, Διογένης ἂν ἤμην. See Plut. Vit. Alex. 14.

315, 316. *nullum—deam*] Repeated from Sat. x. 366.

319.] Sat. xiii. 123 and note.

320. *Socratici—penates*] Socrates was remarkable for his frugality, which in fact was necessary, as he took no fee for teaching like the ordinary Sophists (Plaut. Apol. Socr. cap. 4). Diog. Laertius has a story (lib. ii. cap. 34) of a dinner-party given by Socrates. Xantippe was scandalized at its deficiencies, but was told by her husband τοὺς μὲν ἄλλους ἀνθρώπους ζῆν ἵν' ἐσθίωσιν· αὐτὸν δὲ ἐσθίειν, ἵνα ζῴη. See too Diog. Laert. ii. 27.

323, 324. *summam—Othonis*] i. e.

Haec quoque si rugam trahit, extenditque labellum;
Sume duos equites, fac tertia quadringenta.
Si nondum implevi gremium, si panditur ultra:
Nec Croesi fortuna umquam, nec Persica regna
Sufficient animo, nec divitiae Narcissi,
Indulsit Caesar cui Claudius omnia, cujus
Paruit imperiis, uxorem occidere jussus.

a knight's census. See Sat. iii. 154, 155 and note, 159.

325. *rugam—labellum*] "makes you frown and pout."

326. *tertia quadringenta*] See note on Sat. i. 106. "Duos equites," i. e. their census. See above.

327. *implevi gremium*] "satisfied you." "Gremium" is the 'sinus' of Sat. i. 88. See note there.

329—332.] See note on Sat. x. 331, 332. Narcissus amassed a vast fortune under Claudius. He was put to death shortly after Nero's accession.

SATIRA XV.

WHAT THE EGYPTIANS DO.

Caprices of diet; other animals prohibited,

Quis nescit, Volusi Bithynice, qualia demens
Aegyptus portenta colat? Crocodilon adorat
Pars haec: illa pavet saturam serpentibus ibin.
Effigies sacri nitet aurea cercopitheci,
Dimidio magicae resonant ubi Memnone chordae,
Atque vetus Thebe centum jacet obruta portis. 6
Illic caeruleos, hic piscem fluminis, illic
Oppida tota canem venerantur, nemo Dianam.

2. *portenta*] So Virg. Aen. viii. 698, of the Egyptian divinities: "Deum *monstra*."

3. *pars*] The crocodile was especially sacred in the Thebais. Herod. ii. 69, Τοῖσι μὲν δὴ τῶν Αἰγυπτίων ἱροί εἰσι οἱ κροκόδειλοι, τοῖσι δ' οὔ, . . . οἱ δὲ περί τε Θήβας καὶ τὴν Μοίριος λίμνην οἰκέοντες, καὶ κάρτα ἡγηνται αὐτοὺς εἶναι ἱρούς.

ib. *saturam—ibin*] The ibis was a kind of stork, which devoured serpents. It was revered as sacred from its utility in this respect.

5. *resonant—chordae*] Memnon was an Ethiopian prince, the son of Eos (Aurora). He came to the assistance of Priam in the Trojan war, and killed Antilochus; see note on Sat. x. 253. He was himself killed by Achilles. A colossal statue of black stone near Thebes was supposed by the Greeks to represent Memnon, and to emit a sound like the snapping of a harp-string when touched by the rising sun. The statue was really that of Amunoph III. It is one of two colossi which are seated as the advanced guard of the propylaea, leading through a sphynx avenue 1100 feet in length to the palace-temple of Amunoph.

ib. *dimidio*] See on Sat. v. 84.

6. *centum—portis*] See Il. ix. 383, Αἵθ' ἑκατόμπυλοί εἰσι, θυρηκόσιοι δ' ἀν' ἑκάστην Ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν. It is unfortunate for this poetical conception that Thebes was wall-less, and consequently never had gates. The portals of temples may have been meant; and the latter are sufficiently numerous to justify the computation,—in round numbers. See Miss Beaufort's Egyptian Sepulchres, Longman, 1861.

7. *caeruleos*] sub. "pisces:" "salt-water fish." 'Aeluros' (cats) is a conjectural reading, but some opposition to "piscem *fluminis*" seems required.

8. *canem*] Sat. vi. 534, note.

ib. *Dianam*] i. e. (as huntress) the

Porrum et caepe nefas violare ac frangere morsu.
O sanctas gentes, quibus haec nascuntur in hortis
but not men. Numina! Lanatis animalibus abstinet omnis 11
Mensa. Nefas illic fetum jugulare capellae:
Carnibus humanis vesci licet. Attonito quum
Homer and his *ἀνδροφάγοι.* Tale super coenam facinus narraret Ulixes
Alcinoo, bilem aut risum fortasse quibusdam 15
Moverat, ut mendax aretalogus. *In mare nemo*
Hunc abicit, saeva dignum veraque Charybdi,
Fingentem immanes Laestrygonas atque Cyclopas?
Nam citius Scyllam, vel, concurrentia saxa,
Cyaneas, plenos et tempestatibus utres 20

dog's *mistress*. This, however, is an oversight of the poet. Bubastis (the Egyptian Artemis) had a temple in the city of the same name. See Herod. ii. 137, *Βουβάστι πόλι . . . ἐν τῇ καὶ ἱρὸν ἐστι Βούβαστιος ἀξιαπηγητότατον.*

9. *porrum—morsu*] This prohibition was confined to Pelusium. See Aul. Gellius, xx. 8, "Eam causam esse dicant sacerdotes Aegyptii, cur Pelusiotae caepe non edunt: quia solum olerum omnium contra lunae aucta atque damna vices minuendi et augendi habeat contrarias."

11. *lanatis animalibus*] See Herod. ii. 42, "Οσοι μὲν ὀὴ . . . *νομοῦ τοῦ Θηβαίου εἰσὶ, οὗτοι μέν νυν πάντες οἴων ἀπεχόμενοι, αἶγας θύουσι.*

12. *fetum—capellae*] See Herod. ii. 46, *σέβονται δὲ πάντας τοὺς αἶγας οἱ Μενδήσιοι.* For "fetum," see on Sat. xiv. 78.

14. *tale—facinus*] i. e. the cannibalism of Antiphates and Polyphemus (l. 18). See note on Sat. xiv. 20. The wanderings of Ulysses were detailed by himself to his entertainer Alcinoüs king of the Phaeacians; they occupy Od. vi.—xiii.

16. *aretalogus*] "braggart;" from *λέγειν ἀρετάς*, i. e. his own.

17. *Charybdi*] See it described Od. xii. 235—243, *ἑτέρωθι δὲ δῖα Χάρυβδις Δεινὸν ἀνερροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ.* The mode in which Ulysses escapes is detailed l. 430—444. It suggested (or anticipated) a powerful modern fiction,—the Maelstrom adventure of E. A. Poe.

19. *Scyllam*] Described Od. xii. 85—100. 245—259. She has six necks: *δειραὶ περιμήκεες· ἐν δὲ ἑκάστῃ Σμερδαλέη κεφαλὴ, ἐν δὲ τρίστοιχοι ὀδόντες.* Her abode is a cave immediately opposite to Charybdis. To avoid the whirlpool, the ships are compelled to keep on Scylla's side: as they pass her cavern the necks emerge, and pick off six of the crew.

19, 20. *concurrentia saxa, Cyaneas*] sub. *Συμπληγάδας.* These were two rocks at the entrance of the Bosporus, which closed as ships passed. See their description in Od. xii. 59—62, where they are called *Πλαγκταί*, from their being possessed of motion. The 'Argo' passed safely through them, after which the rocks became fixed, and therefore ceased to be a source of peril. Cf. Eurip. Med. 2, *Εἴθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος, Κόλχων ἐς αἶαν, κυανέας Συμπληγάδας.*

20. *plenos—utres*] Those given by Aeolus to Ulysses, with the contrary winds tied up in them. The sailors opened them, supposing they contained treasure. See Od. x. 17—24. 46, 47.

Crediderim, aut tenui pereussum verbere Circes
Et cum remigibus grunnisse Elpenora porcis.
Tam vacui capitis populum Phaeaca putavit?
Sic aliquis merito, nondum ebrius, et minimum qui
De Corcyraea temetum duxerat urna:
Solus enim hoc Ithacus nullo sub teste canebat.
Nos miranda quidem, sed nuper Consule Junio
Gesta super calidae referemus moenia Copti;
Nos vulgi scelus, et cunctis graviora cothurnis.
Nam scelus a Pyrrha, quamquam omnia syrmata volvas,
Nullus apud tragicos populus facit. Accipe, nostro
Dira quod exemplum feritas produxerit aevo.
Tentyro-Coptic politics.
Inter finitimos vetus atque antiqua simultas,
Immortale odium et nunquam sanabile vulnus
Ardet adhuc, Coptos et Tentyra. Summus utrimque
Inde furor vulgo, quod numina vicinorum

21. *percussum*] sub. "esse."

21, 22. *tenui—porcis*] This transformation is detailed Od. x. 237—240. Circe gave the sailors some drugged κυκεών, and then struck them with a wand, which turned them into swine. Ulysses partook of the κυκεών, like the party who had preceded him, but escaped by using an antidote; so that the moral reflection in Hor. Ep. i. 2. 24 is not quite accurate. Elpenor was one of the crew; see Od. x. 552—560. When Circe discovered who Ulysses was, she restored the sailors to their natural shape, and entertained them hospitably. Elpenor enjoyed himself so much, that on suddenly waking up next morning he walked out of the doorway of a loft where he had slept, instead of going down the ladder. As might be expected, he broke his neck.

26. *solus*] With no witnesses. The crew had all perished.

27. *Consule Junio*] See the date of this satire discussed in Smith's Biographical Dict. vol. ii. 688, b.

28. *super*] "near;" as if 'prope.' "Tentyra" (l. 35) is geographically *below* Coptos. Vid. map of Egypt.

29. *vulgi*] A *whole* people. So "populus," l. 31.

30. *a Pyrrha* (Deucalion's wife)] "from the deluge downwards." Cf. Sat. i. 81—84.

ib. *syrmata*] Sat. viii. 229 (like "cothurnis," l. 29, used for "tragic tales").

ib. *volvas* (for 'evolvas')] "unrol," i. e. peruse. See note on Sat. i. 5, 6.

35. *Coptos*] The city was 'Copti, orum,' as well as 'Coptos, i,' the form l. 28. The old reading was 'Ombos,' but it seems impossible to support it, notwithstanding the "super" in l. 23. 'Ombi' is ninety miles higher up the river than Tentyra, whereas Coptos is nearly opposite to it, so that the 'finitimos' (l. 33) almost disposes of the question in a quarrel so purely local as that which Juvenal describes. The correction 'Coptos' was naturally suggested by the word 'Combos,' which was found in many of the MSS. for Ombos.

An unexpected onset.

Odit uterque locus, quum solos credat habendos
Esse deos, quos ipse colit. Sed tempore festo
Alterius populi rapienda occasio cunctis
Visa inimicorum primoribus ac ducibus, ne
Laetum hilaremque diem, ne magnae gaudia coenae
Sentirent, positis ad templa et compita mensis
Pervigilique toro, quem luce ac nocte jacentem
Septimus interea sol invenit. (Horrida sane
Est Coptos: sed luxuria, quantum ipse notavi,
Barbara famoso non cedit turba Canopo.)
Adde, quod et facilis victoria de madidis et
Blaesis atque mero titubantibus. Inde virorum
Saltatus nigro tibicine, qualiacumque
Unguenta, et flores, multaeque in fronte coronae:
Hinc jejunum odium. Sed jurgia prima sonare
Incipiunt animis ardentibus: haec tuba rixae.

Hand to hand fighting.

Dehinc clamore pari concurritur, et vice teli
Saevit nuda manus. Paucae sine vulnere malae.
Vix cuiquam aut nulli toto certamine nasus
Integer. Adspiceres jam tota per agmina vultus
Dimidios, alias facies, et hiantia ruptis
Ossa genis, plenos oculorum sanguine pugnos.
Ludere se credunt ipsi tamen, et pueriles
Exercere acies, quod nulla cadavera calcent.
Et sane quo tot rixantis millia turbae,

39. *alterius populi*] scil. of Coptos.

40. *inimicorum*] The Tentyrites.

42. *sentirent*] i. e. the Coptitae (plural after the noun of multitude "populus," l. 39).

43. *Pervigili*] See Sat. viii. 158 and note.

44. *interca*] i. e. while it continues laid day and night.

45. *quantum—notavi*] This gives some support to the story that Juvenal received a military command in Egypt as a species of honourable banishment; but the line is thought to be an interpolation. See the question discussed in Smith's Biog. Dict. ii. 637, 638.

46. *famoso—Canopo*] See Sat. vi. 84.

48. *inde*] On the side of the Coptites.

49. *nigro tibicine*] "to a black fifer," i. e. to his music. The abl. corresponds to the Greek ὑπ' αὐλῶν, &c.

49, 50. *qualiacumque unguenta*] "unguents; we won't say what like."

51. *hinc*] On the side of Tentyra.

52. *haec*] scil. "jurgia."

ib. *tuba rixae*] sub. "erant:" "gave the signal for it."

57. *dimidios*] Note on Sat. v. 84. "Alias," like the French 'altéré,' "disfigured."

Si vivunt omnes? Ergo acrior impetus, et jam
Saxa inclinatis per humum quaesita lacertis
Incipiunt torquere, domestica seditioni
Tela; nec hunc lapidem, quales et Turnus et Ajax,
Vel quo Tydides percussit pondere coxam
Aeneae; sed quem valeant emittere dextrae
Illis dissimiles, et nostro tempore natae.
Nam genus hoc vivo jam decrescebat Homero.
Terra malos homines nunc educat atque pusillos.
Ergo deus, quicumque adspexit, ridet et odit.

Tentyra victorious.

A deverticulo repetatur fabula. Postquam
Subsidiis aucti, pars altera promere ferrum
Audet, et infestis pugnam instaurare sagittis;
Terga fugae celeri praestantibus omnibus, instant
Qui vicina colunt umbrosae Tentyra palmae.

Melancholy fate of a prisoner.

Labitur hic quidam, nimia formidine cursum
Praecipitans, capiturque: ast illum in plurima sectum
Frusta ac particulas, ut multis mortuus unus
Sufficeret, totum corrosis ossibus edit
Victrix turba: nec ardenti decoxit aëno
Aut verubus; longum usque adeo tardumque putavit
Exspectare focos, contenta cadavere crudo.

Thoughts

(Hic gaudere libet, quod non violaverit ignem,

62. *acrior*] sub. "fit."

65. *Turnus*] See Aen. xii. 896—902, "saxum circumspicit ingens, Saxum antiquum, ingens, campo quod forte jacebat, Limes agro positus, litem ut discerneret arvis: Vix illud lecti bis sex cervice subirent, Qualia nunc hominum producit corpora tellus; Ille manu raptum trepida torquebat in hostem."

ib. *Ajax*] See Hom. Il. vii. 268, 269. Δεύτερος αὖτ' Αἴας (i. e. in his contest with Hector) πολὺ μείζονα λᾶαν ἀείρας, ἧκ' ἐπιδινήσας.

66, 67. *Tydides*] See Il. v. 302—305, Ὁ δὲ χερμάδιον λάβε χειρὶ Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν, οἷοι νῦν βροτοί εἰσι. Virgil has copied this in the extract above given. The sufferer by this stone, was Aeneas, with whom Diomed was fighting.

69.] See last note.

71. *ridet et odit*] i. e. derides them as "pusilli," and hates them as "mali." "Very little and very bad."

72. *deverticulo*] "digression."

73. *aucti*] sub. "fuerunt."

ib. *pars altera*] The Tentyrites.

75. *omnibus*] The Coptites.

76. *vicina — umbrosae — palmae*] "bounded by (lit. bordering on) its shadowy palm-groves."

84—86. *ignem—terris*] So Hor. Od. i. 3. 27, 28, "Audax Iapeti genus Ignem fraude mala gentibus intulit." The theft of Prometheus, and its consequences, are well known from the tragedy of Aeschylus. See Prom. Vinct. 251—254.

on cannibalism,

Quem summa coeli raptum de parte Prometheus
Donavit terris. Elemento gratulor, et te
Exsultare reor.) Sed qui mordere cadaver
Sustinuit, nil umquam hac carne libentius edit:
Nam scelere in tanto ne quaeras et dubites, an
Prima voluptatem gula senserit. Ultimus autem,
Qui stetit absumto jam toto corpore, ductis
Per terram digitis, aliquid de sanguine gustat.

involuntary,

Vascones, ut fama est, alimentis talibus olim
Produxere animas: sed res diversa, sed illic
Fortunae invidia est, bellorumque ultima, casus
Extremi, longae dira obsidionis egestas.
Hujus enim, quod nunc agitur, miserabile debet
Exemplum esse cibi: sicut modo dicta mihi gens
Post omnes herbas, post cuncta animalia, quidquid
Cogebat vacui ventris furor, hostibus ipsis
Pallorem ac maciem et tenues miserantibus artus,
Membra aliena fame lacerabant, esse parati
Et sua. Quisnam hominum veniam dare, quisve deorum
Viribus abnuerit dira atque immania passis,
Et quibus illorum poterant ignoscere manes,
Quorum corporibus vescebantur? Melius nos

86. *elemento*] scil. the fire.

ib. *te*] Volusius: to whom the satire is addressed.

87. *sed*] "but the fact is."

88. *sustinuit*] "has once borne." "Mordere cadaver:" generally; not with reference to the particular case described in l. 78—83.

88—90. *nil—senserit*] i. e. "the appetite quickly gets depraved. How the *first* morsel tasted is a different question."

90—92. *ultimus — gustat*] This seems to resume the *narrative* (of the cannibalism of the Tentyrites) from l. 83, after the digression l. 84—90. The apparent correspondence between "ultimus" and "prima" in l. 90 is accidental only.

93. *Vascones*] They were a people of Hispania Tarraconensis. In the Sertorian war their chief city, Calagurris, was besieged by Pompey's legate, Afranius, and defended to the last extremity. The inhabitants not only slaughtered their wives and children for food, but *salted* what was not consumed.

95, 96. *invidia—ultima, casus—egestas*] All in apposition.

97, 98. *hujus—cibi*] "The instance I have just quoted (in Calagurris) of this human food is entitled to pity."

104, 105. *passis, et quibus*] i. e. 'viribus quae passae fuerant, et quibus . . . poterant ignoscere.' "Manes," sub. "eorum."

106—112.] "It is true Zeno's precepts teach us better; for he considers that you may not do *every* thing to preserve life, only certain things. But how should a Cantabrian know Stoic philosophy, espe-

Zenonis praecepta monent: nec enim omnia, quaedam
Pro vita facienda putat. Sed Cantaber unde
Stoicus, antiqui praesertim aetate Metelli? 109
Nunc totus Graias nostrasque habet orbis Athenas.
Gallia causidicos docuit facunda Britannos:
De conducendo loquitur jam rhetore Thule.
Nobilis ille tamen populus, quem diximus; et par
Virtute atque fide, sed major clade, Saguntus
Tale quid excusat. Maeotide saevior ara 115
Aegyptus. Quippe illa nefandi Taurica sacri
Inventrix, homines (ut jam, quae carmina tradunt,
Digna fide credas) tantum immolat, ulterius nil
and voluntary. Aut gravius cultro timet hostia. Quis modo casus
Impulit hos, quae tanta fames, infestaque vallo 120
Arma coegerunt, tam detestabile monstrum
Audere? Anne aliam, terra Memphitide sicca,
Invidiam facerent nolenti surgere Nilo?

cially in the time of Metellus? Now-a-days, the schoolmaster is abroad." The Stoics taught that virtue was the sole good, so that every thing else, even life itself, must be given up for it.

110. *Athenas*] metaphoricè for "literature." "Graias nostrasque," "both of Greece and Rome."

111.] Sat. i. 44, note.

113. *ille—populus*] The Vascones.

115.] The reference is to the well-known siege of Saguntum by Hannibal (Liv. xxi. 14, 15). The Saguntines were not driven to feed on human flesh, like the people of Calagurris, but the principal inhabitants voluntarily perished by fire rather than submit. Hence "major clade," l. 114. The "tale quid," l. 118, is therefore "a *similar* act."

ib.] "Whereas Aegypt is," &c. For "Maeotide ara," see Eurip. Iphig. Taur. 34—41. All Greeks landing on the Tauric Chersonese were sacrificed to Artemis. Iphigenia had been transported there from Aulis; a stag being substituted for her by Artemis. Iphigenia was appointed priestess of the Tauric temple, and in that capacity was called upon to sacrifice Orestes and Pylades, who had landed on the coast. Her recognition of them forms the subject of the tragedy of Euripides.

116—119. *quippe—hostia*] "Inasmuch as that Tauric inventor ('ara,' sub.) of an inhuman sacrifice only *killed* men. The victims had not to look forward to being eaten."

120. *hos*] The Tentyrites.

122, 123. *anne—Nilo*] "Could they, with the soil of Memphis all parched (the result of the 'nolenti surgere Nilo' in the next line), make any more forcible appeal to the Nile if it refused to rise?" The phrase 'facere invidiam alicui' is frequent in the best Latinity for "making a person odious." As applied to matters of religion, it acquired a special meaning,—that of presenting such a forcible remonstrance to the gods, by the exhibition of grief or suffering, as would *put them in the wrong* if they refused to comply with it. It thus became simply equivalent to "appeal to," which will usually trans-

Qua nec terribiles Cimbri nec Britones umquam,
Sauromataeve truces aut immanes Agathyrsi,
Hac saevit rabie imbelle et inutile vulgus,
Parvula fictilibus solitum dare vela phaselis,
Et brevibus pictae remis incumbere testae.
Nec poenam sceleri invenies, nec digna parabis
Supplicia his populis, in quorum mente pares sunt
Et similes ira atque fames. Mollissima corda
Humano generi dare se Natura fatetur,
Quae lacrumas dedit: haec nostri pars optima sensus.
Plorare ergo jubet casum lugentis amici
Squaloremque rei, pupillum ad jura vocantem
Circumscriptorem, cujus manantia fletu
Ora puellares faciunt incerta capilli.
Naturae imperio gemimus, quum funus adultae
Virginis occurrit, vel terra clauditur infans
Et minor igne rogi. Quis enim bonus et face dignus
Arcana, qualem Cereris vult esse sacerdos,
Ulla aliena sibi credat mala? Separat hoc nos
A grege mutorum, atque ideo venerabile soli

Human sympathy outraged.

late it in this use. See Lucan, ii. 35, 36. "Divisere deos: et nullis defuit aris Invidiam factura parens." See also Ovid, Met. iv. 546, 547, "Utque parum justae, nimiumque in pellice saevae, Invidiam fecere deae." The meaning here is therefore obvious: "Could they, if the country were threatened with the worst of evils (a famine from the Nile not rising), appeal to the river with a more terrible sacrifice?"

127, 128. *fictilibus; pictae—testae*] L. 128 merely amplifies the preceding. These *clay*-boats are mentioned by Strabo. Probably Juvenal had in mind the descriptiou of Egypt given by Virg. Georg. iv. 287—289, "qua Pellaei gens fortunata Canopi Accolit effuso stagnantem flumine Nilum, Et circum pictis vehitur sua rura phaselis."

135. *squalorem rei*] The Romans put on mourning when themselves or their friends were accused. One form of mourning consisted in wearing the dress and hair disordered. Hence "squalorem" here. Cf. Sat. iii. 212, "horrida mater."

136. *circumscriptorem*] See note on Sat. i. 47.

ib. *cujus*] The ward.

137. *faciunt incerta*] "make doubtful to which sex they belong."

140. *minor*] "too young for."

140, 141. *face—arcana*] i. e. to be initiated in the Eleusinian mysteries. On the fifth day of the solemnity the *μύσται* went in procession, bearing torches, to the temple of Demeter. This was symbolical of her search for Persephone.

141. *qualem—sacerdos*] The construction is "qualem sacerdos Cereris vult eum esse qui initiandus sit."

142.] "Ulla mala" is the subject; "aliena," the predicate. Cf. Terence's well-known line, "Homo sum; humani nihil a me alienum puto."

143. *mutorum*] "beasts."

Sortiti ingenium, divinorumque capaces
Atque exercendis capiendisque artibus apti
Sensum a coelesti demissum traximus arce,
Cujus egent prona et terram spectantia. Mundi
Principio indulsit communis conditor illis
Tantum animas, nobis animum quoque, mutuus ut nos
Affectus petere auxilium et praestare juberet,
Dispersos trahere in populum, migrare vetusto
De nemore, et proavis habitatas linquere silvas;
Aedificare domos, Laribus conjungere nostris
Tectum aliud, tutos vicino limine somnos
Ut collata daret fiducia; protegere armis
Lapsum aut ingenti nutantem vulnere civem,
Communi dare signa tuba, defendier isdem
Turribus, atque una portarum clave teneri.
Sed jam serpentum major concordia. Parcit
Cognatis maculis similis fera. Quando leoni
Fortior eripuit vitam leo? quo nemore umquam
Expiravit aper majoris dentibus apri?
Indica tigris agit rabida cum tigride pacem
Perpetuam: saevis inter se convenit ursis.
Ast homini ferrum letale incude nefanda
Produxisse parum est, (quum rastra et sarcula tantum
Adsueti coquere, et, marris ac vomere lassi,
Nescierint primi gladios excudere fabri:)
Adspicimus populos, quorum non sufficit irae
Occidisse aliquem: sed pectora, brachia, vultum
Crediderint genus esse cibi. Quid diceret ergo,
Vel quo non fugeret, si nunc haec monstra videret
Pythagoras, cunctis animalibus abstinuit qui
Tamquam homine, et ventri indulsit non omne legumen?

143. *venerabile*] Capable of feeling veneration. So Virg. Aen. x. 431, "Adspice, num mage sit nostrum penetr*abile* telum."

144. *divinorum* (quasi 'rei divinae')] "religion."

147. *prona—spectantia*] scil. 'animalia.'

159. *major*] sub. "nostra."

160. *cognatis m.*] "one of the same breed." Lit. the spots on the hide.

166. *quum*] "although."

167. *lassi*] Tired with manufacturing them.

174. *et—legumen*] See note on Sat. iii. 229.

SATIRA XVI.

WHO WOULD NOT BE A SOLDIER?

A willing recruit.

Quis numerare queat felicis praemia, Galle,
Militiae? Nam si subeantur prospera castra,
Me pavidum excipiet tironem porta secundo
Sidere. Plus etenim fati valet hora benigni,
Quam si nos Veneris commendet epistola Marti
Et Samia genitrix quae delectatur arena.

The soldier's privileges.

Commoda tractemus primum communia, quorum
Haud minimum illud erit, ne te pulsare togatus
Audeat; immo et, si pulsetur, dissimulet, nec
Audeat excussos Praetori ostendere dentes
Et nigram in facie tumidis livoribus offam
Atque oculos, medico nil promittente, relictos.

Causes

Bardiacus judex datur haec punire volenti

2. *prospera castra*] "a successful division." A fortunate campaign would of course raise the character of a division, and give the recruits a better prospect both of credit and prize-money.

3. *porta*] scil. 'castrorum.'

5, 6.] "Than if a letter of introduction from Venus (see note on Sat. x. 314) or his mother Juno had recommended us to Mars himself."

6. *Samia—arena*] Cf. Virg. Aen. i. 15, 16, "Quam (Carthaginem) Juno fertur terris magis omnibus unam Posthabita coluisse Samo." The latter was her favourite residence.

7. *communia*] scil. to all soldiers. Opposed to the privilege mentioned in l. 51—61, which affects only those who have a father living.

8. *togatus*] "a civilian." Cf. Sat. viii. 240; x. 8, and Cicero's well-known "cedant arma togae." See note on Sat. x. 122.

11. *offam*] "weal."

12. *oculos—relictos*] "Left in the head, and that is all; the doctor promising nothing as to your ever seeing with them again."

13, 14.] "Even if you have the courage to seek redress, the juror assigned you is the soldiers' shoe, and their huge ancles rouud the tribunal." Causes in which soldiers were concerned were tried by the centurions. For "judex datur," see note on Sat. iii. 213, 'vadimonia.'

13. *Bardiacus*] So called from the Bardaei, a people of Dalmatia

tried in camp;

Calceus, et grandes magna ad subsellia surae,
Legibus antiquis castrorum et more Camilli
Servato, miles ne vallum litiget extra
Et procul a signis. Justissima centurionum
Cognitio est igitur de milite; nec mihi deerit
Ultio, si justae defertur causa querelae.
Tota cohors tamen est inimica, omnesque manipli
Consensu magno officiunt; curabilis ut sit
Vindicta, et gravior, quam injuria. Dignum erit ergo
Declamatoris Mutinensis corde Vagellî,
Quum duo crura habeas, offendere tot caligas, tot
Millia clavorum. Quis tam procul absit ab Urbe?
Praeterea quis tam Pylades, molem aggeris ultra
Ut veniat? Lacrumae siccentur protenus, et se
Excusaturos non sollicitemus amicos.
Da testem; judex quum dixerit, audeat ille
Nescio quis, pugnos qui vidit, dicere, Vidi,
Et credam dignum barba dignumque capillis
Majorum. Citius falsum producere testem
Contra paganum possis, quam vera loquentem

in Illyria. The shoes manufactured there were probably imported for the soldiers' use.

14. *subsellia*] These were the benches of the 'tribunal' or court of justice. See note on Sat. x. 35.

15. *more Camilli*] There is no account of such a 'mos' having been established by Camillus. It is probable, however, that he may have introduced it at the siege of Veii, where the soldiers for the first time went into winter-quarters instead of returning to their homes.

17—19. *justissima — querelae*] "you will say," &c.

18. *cognitio*] See note on Sat. vii. 228.

20, seqq.] Juvenal's reply.

21, 22. *curabilis—injuria*] "So that their vengeance is more formidable than the original grievance." "Curabilis" is literally "what causes anxiety," as 'securus' s "free from anxiety."

23. *Vagellî*] A rhetorician of the day, not known otherwise.

24, 25. *tot caligas—clavorum*] See Sat. iii. 248 and note.

25. *tam procul*] i. e. so far as *the camp*, for the purpose of prosecuting his suit. See l. 15, 16.

26, 27. *tam Pylades—veniat*] "so much your friend as to come outside the city wall;" i. e. as your 'advocatus' or witness. For 'molem aggeris' see note on Sat. x. 95 (head 4). The Praetorian guard (which is here referred to) were quartere djust outside the "agger;" so that the term "procul" is ironical.

27, 28. *se excusaturos*] "who will be certain to . . ."

29. *da testem*] "even *grant you* have . . ."

31. *barba—capillis*] Sat. v. 30 and note.

33. *paganum*] "a civilian;" equi-

Contra fortunam armati contraque pudorem.
Praemia nunc alia, atque alia emolumenta notemus
a speedy hearing; Sacramentorum. Convallem ruris aviti
Improbus aut campum mihi si vicinus ademit,
Aut sacrum effodit medio de limite saxum,
Quod mea cum vetulo coluit puls annua libo,
Debitor aut sumtos pergit non reddere numos,
Vana supervacui dicens chirographa ligni:
Exspectandus erit, qui lites inchoet, annus
Totius populi: sed tunc quoque mille ferenda
Taedia, mille morae; toties subsellia tantum
Sternuntur; jam facundo ponente lacernas
Caedicio et Fusco jam micturiente, parati
Digredimur; lentaque fori pugnamus arena.
Ast illis, quos arma tegunt et balteus ambit,
Quod placitum est ipsis, praestatur tempus agendi,
Nec res atteritur longo sufflamine litis.

valent to "togatus," l. 8. The first meaning of 'paganus' is "one who lives in the country." The term was derived from the 'pagi,' or fortified towns, which were distributed over the country districts for the protection of those engaged in agriculture. Gradually, however, it came to be applied to *civilians*, whether living in the country or not; so that the classification 'milites et pagani' is of frequent occurrence.

34. *contra pudorem*] "in derogation of a soldier's fortune and honour" (which would suffer by the evidence).

36. *sacramentorum*] i. e. of soldiers. The 'sacramentum' was the well-known military oath. It was taken on the 'signa,' and considered especially sacred;—a soldier who violated it might be put to death without formal trial. Cf. Hor. Od. ii. 17. 9—12, "Non ego perfidum Dixi sacramentum: ibimus, ibimus, Utcunque praecedes."

36, 37. *convallem ruris aviti—aut campum*] "a slope or level of my patrimonial land."

38, 39. *sacrum—libo*] The Roman fields were unenclosed, and their boundaries marked by a statue of Terminus, which usually consisted of merely an upright stone or post. On the fête of the 'Terminalia' an altar was erected near this, and honeycombs, corn, and wine offered on it, with a lamb or sucking-pig. The 'Terminalia' were celebrated every 23rd of February, at the sixth milestone on the road to Laurentum.

41. *vana—ligni*] Repeated from Sat. xiii. 137. See note there.

43. *exspectandus erit*] "I, as a civilian, must wait for." Opposed to the soldiers' ("illis—ambit," l. 48) privilege, a speedy hearing.

ib. *annus*] i. e. a year's cause-list. I must wait its being gone through, for it to reach (lit. begin) *my* case.

43. *tunc*] "even at the year's end."

44. *subsellia*] See on l. 14 above.

45. *ponente lacernas*] i. e. to assume the *judicial* robe.

46. *Caedicio*] Sat. xiii. 197.

ib. *Fusco*] Probably the 'Fuscus' of Sat. iv. 112; see note there. "Micturiente:" transl. "growing impatient."

48. *illis—ambit*] i. e. the soldiers.

Testamentary power in the father's life.

Solis praeterea testandi militibus jus
Vivo patre datur: nam, quae sunt parta labore
Militiae, placuit non esse in corpore census
Omne tenet cujus regimen pater. Ergo Coranum,
Signorum comitem castrorumque aera merentem,
Quamvis jam tremulus, captat pater. Hunc labor aequus
Provehit, et pulero reddit sua dona labori.
Ipsius certe ducis hoc referre videtur,
Ut, qui fortis erit, sit felicissimus idem,
Ut laeti phaleris omnes, et torquibus omnes.

51—54.] By the strict rule of law a son was incapable, during his father's lifetime, of acquiring property, and consequently of bequeathing it to others. Whatever he did acquire was "in corpore census ('property') cujus tenet regimen pater;"—belonged to the father absolutely. Under Augustus an exception to the rule was made in favour of property acquired by military service, which a son was allowed to treat as his own, and accordingly to bequeath. It was called "castrense peculium."

54. *Coranum*] The name may have been suggested by Hor. Sat. ii. 5, which is a compendium of the practice of legacy-hunters ('captatores'). See note on Sat. iv. 18—22. 'Coranus,' in the satire of Horace, is a rich man who takes in one of these 'captatores.'

55. *aera merentem*] i. e. 'stipendia.' It is the technical term for military service.

56. *captat*] See note on l. 54 above.

ib. *hunc*] scil. "Coranus."

ib. *aequus*] i. e. 'non iniquus. Kindly toil, which brings him some personal advantage.

57. *provehit*] "leads to promotion." The repetition of the word "labori" in this line is unaccountable; but the satire is feeble throughout, and on this account is often considered spurious. It perhaps more resembles the production of advanced life.

58. *hoc*] i. e. "ut, qui fortis erit, sit felicissimus," amplifying l. 57.

58—60.] "It is certainly the general's interest that this should be so,—that merit should be rewarded." "Laeti," sub. "sint."

60. *phaleris — torquibus*] These were frequently given as good service decorations. See Livy xxxix. 31 fin., "Pro concione laudati postero die, donatique a C. Calpurnio equites phaleris."

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